

August 25, 1927

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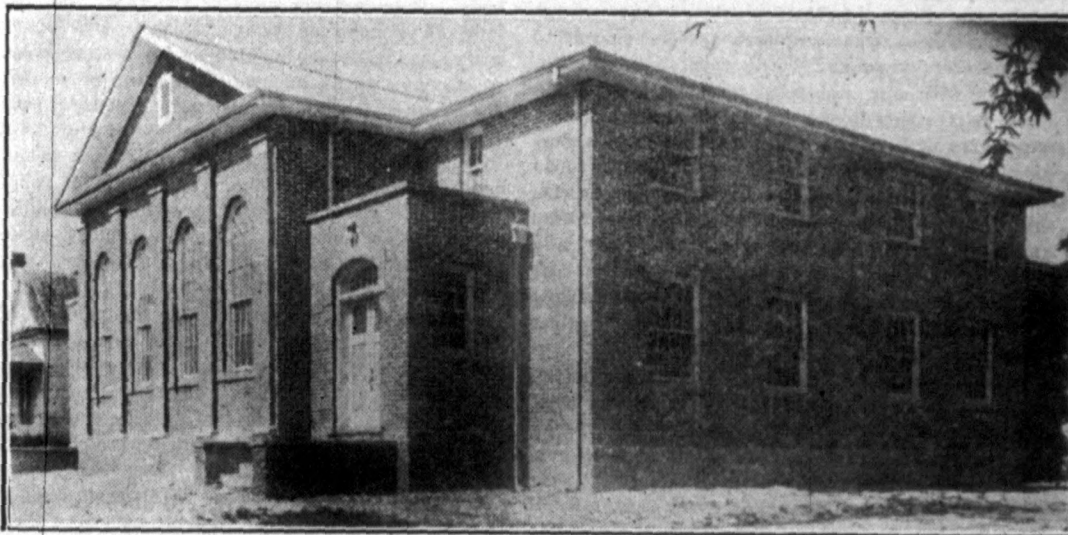
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., September 1, 1927

NEW SERIES
VOLUME XXIX No. 15



We are glad to present on this page a picture of the new church house at Bassfield, recently dedicated. It is a marvel for equipment and appearance for a town the size of Bassfield. This has been a Romanist stronghold in the past, but the Baptists are coming into their own. The building cost \$15,000 and we recommend that any church proposing a building to cost approximately this amount get the Bassfield plan. It has a fine auditorium and apartments for all departments of the Sunday School, social and educational work. Rev. J. B. Quin of Prentiss is the pastor and he is leading the people into happy and efficient service. His likeness is presented along with the church.

Brother J. A. Lee resigns at Tutwiler after six years of good work, effective December first.

W. E. Hathorn, formerly of Mississippi, but now several years in Texas, has accepted a call to Hammond, La., effective Sept. 1st.

Prof. P. C. Brook of Jackson, Alabama, reports a good meeting in which nine were added to the church. A. A. Hutto preached for two weeks and the singing was led by P. S. Rowland. It is said to be one of the best meetings in the history of the church.

A correspondent of the New York Times writes that he himself saw a copy of the "Future," whose first number was issued in Messina the day before the earthquake. . . . The editor in an editorial addressed these words to God: "If you are not an impotent fool, send us an earthquake to prove that you exist." That night the earthquake came that destroyed its thousands of lives and millions of property.

Pastor C. N. Travis of Eutaw, Alabama, writes: A chain of meetings in three churches just completed with the following results: Akron, Alabama, thirteen additions, twelve by baptism; Unity Baptist Church, Pickens County, Alabama, five additions, all by baptism; and Clinton, Alabama, four additions, two by letter and two by baptism. It was my pleasure to have Rev. J. H. Hooks, pastor First Baptist Church, Belzoni, Mississippi, in all of the above meetings to do the preaching. Mr. Gayle Holcomb of Oxford, Mississippi, led in the singing of the first two meetings named in a splendid way. He is a student singer, a product of our goodly Baptist Bible Institute.

ALFRED TENNYSON, THE POET-PROPHET (Air battles and the Parliament of man)

Tennyson said in "Locksley Hall," which was written in 1842:

"Far I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the people plunging thro' the thunderstorm;

Till the war-drum throbbed no longer, and the battle flags were furl'd,
In the Parliament of man, the Federation of the world."

Pastor J. B. Leavell of Houston, Texas, gave as his reason for declining to consider the presidency of Des Moines University, the fact that his church is testing out the question as to whether it is possible to conduct a church which is separated from the world. He says his church is in the best condition of its history.

To make income and outgo meet the Baptist Message is reducing the number of pages for a few issues in summer.

The Southern Churchman, an Episcopal paper of Richmond, Va., has changed ownership. The policy of the paper is now positively evangelistic and religious. It means a great improvement, and it is very noticeable.

Mr. and Mrs. F. A. Mallory, of Union Church, Miss., their son, Frederick, 16, and their daughter, Sarah, 18, were all instantly killed near Clarksdale last week when a Y. & M. V. passenger train struck the car in which they were riding.

Dr. Scarborough announces that the next session of the Southwestern Seminary opens Sept. 26. Prospects fine for large attendance. He says: We crave the love and prayers of our Baptist people as we seek to train the right sort of leaders.

Davis Memorial Church, Jackson, has called Rev. R. B. Patterson of Anguilla, and they are hopeful of his acceptance. Brother Wayne Al-liston, Superintendent of the Baptist Hospital, has been supplying for this church and recently conducted a successful revival with them, preaching only at night.

The St. Charles Avenue Baptist Church of New Orleans desires to render any service possible to students who are entering school there this fall.

If assistance of any kind can be given please write to the Secretary, Miss Fannie Mae Cannon, or to the Educational Director, Mr. A. E. Pardue, or to the Pastor, Dr. W. W. Hamilton.

The Baptist Record In Sixty Percent of the Baptist Homes by Last of October

MISSISSIPPI'S PART IN FINANCING THE KINGDOM

By A Layman

The most beloved man in every community is the pastor of the local church. If this statement is not true, it should be; but this does not by any means even indicate that he is a financier, for a man successful in finances does not just happen so, but is trained in his thinking.

I do not believe that any local church does its Christian duty financially without the full moral support of the pastor, and this does not mean that the pastor should be burdened with finances. In fact, I am sure that the Bible teaches plainly that the financing of the Kingdom is not the preacher's job.

In the State of Mississippi we have about seventy-five associations; each association selects a representative, and these representatives together with our secretary constitute our State Board. On this Board are ten or fifteen laymen and sixty odd pastors, and I am unable to understand how any busy pastor, if he is going to do his duty attending to the finances of his association, can afford to serve in this capacity. Some may think that the laymen will not do it, and this may be true. It certainly is true that the pastors are not doing it very successfully. They can't afford to do it, and in the doing, neglect souls of men.

My claim is, that in every association in the State of Mississippi there is certainly, at least one layman who loves God and his fellow-man sufficiently to devote enough of his time in getting the finances of his association on a better basis. I claim further that in every church there is a key layman, or lay-woman, one or more who can do the same thing for the local church; these laymen to be selected after a careful survey is made, and the selection to be based on two things: First, his love for God; second, his ability to do the thing in a businesslike manner, and not by any means to be selected because he is a likable fellow, nor because he prays very loud.

I do not believe that the pastors alone, or the laymen without the pastor's support can finance the Kingdom, but I do believe that if the work is co-ordinated intelligently that we never again will be confronted with a plan for the retirement of our debt gradually, nor that we will be in need of finances.

I want to further suggest that, inasmuch as a very large per cent of the money paid is by laymen, that an appeal from a layman without thought of financial compensation, will have greater effect, than an appeal from the pastor or from anyone who is paid for this service, either by the church or denomination. In Mississippi we have ample administrative officers, especially in our Secretary. I designate him because I knew him best, and I would like to say right here, that after having been associated with him on the Board for many years, I do not believe there has been, or will be a secretary better qualified, and with a keener interest in the advancement of the Kingdom than Dr. Gunter; in fact I do not see any need whatsoever of the disturbance of the work at Jackson, but the places where we need the work done is in our local churches. I realize fully that the occasion will be rare when a laymen will go forward in a very great way without the moral support and encouragement of his pastor.

The above are the thoughts of only one unworthy layman out of many thousand Baptists throughout the state, who makes many errors, and if there is nothing to what I have said please forget it.

—J. W. Quinn,
Greenwood, Miss.

Rev. S. L. Morris is still in the Baptist Hospital at Jackson. We have been asked to request his friends to continue praying for his recovery.

THE BAPTIST WORLD ALLIANCE

I. What It Is Not

By Dr. J. H. Rushbrooke

I have been asked, in view of the Congress to be held in Toronto next June, to write a series of short articles concerning our World Alliance. There are, I learn, in the minds of some Baptists, misunderstandings as to the constitution and objects of the Alliance, and occasionally even suspicion or mistrust. I propose therefore to set out in three brief statements: (1) what the Alliance is not; (2) what it is; and (3) what it has done.

In regard to the first of these topics, the one statement which needs emphasis is this: **The Baptist World Alliance is not an administrative body.** It undertakes none of the tasks that belong to Unions or Conventions or missionary societies. It has no machinery for setting afoot or carrying on by its own agents any movement for home or foreign evangelization, pastoral support, maintenance of seminaries, dissemination of literature, or any other such end. It does not send out a single missionary or administer relief funds. All these matters are within the competence and responsibility of the missionary societies and of the Conventions and Unions and their Boards and Committees.

Perhaps I can best make clear the position of the Alliance by describing in some detail a typical example of its action; and I select a matter with which I am closely acquainted. In July 1920 there came together in London a conference of Baptists, out of which issued a co-operative effort for relief in Europe, a co-ordinated programme for the furtherance of Baptist work in European lands, and the appointment of a Baptist Commissioner for Europe, who has occasionally (but inaccurately) been spoken of as the Baptist World Alliance Commissioner.

The course of events was in fact this. Something had to be done for Europe in the grave crisis that followed the War. The then Secretary of the Alliance (Dr. Shakespeare) took the initiative in inviting certain representative Baptists to confer in London. Those attending included only about ten members of the Alliance Executive; the seventy men present were in the main representatives of Baptist Conventions in various lands, and of missionary societies and boards. Typical participants in the conference were the secretaries of missionary organizations—Dr. J. H. Franklin of the American Baptist Foreign Mission Society, Dr. J. F. Love of the Southern Foreign Mission Board, the Rev. C. E. Wilson of the Baptist Missionary Society, while Dr. Shakespeare himself represented the British Continental Committee as its secretary. It is obvious that the decisions of this conference, which included also such other leaders as Dr. Clifford and Dr. Whitley (Britain); Dr. Truett, Dr. Gambrell, Dr. Mullins, Dr. Emory Hunt, and Dr. C. A. Brooks (U. S. A.); Dr. O. C. S. Wallace (Canada); Dr. Bonander and Dr. Dystrom (Sweden), would be likely to secure wide acceptance; but it is equally obvious that the decisions of such a group could be recommendations only. The conference could not initiate a relief scheme; it had neither funds for the purpose nor machinery to raise them. Nor had the Baptist World Alliance either of these. No step could be taken unless and until the administrative Boards adopted and gave effect to the recommendations of the conference, and appropriated the necessary funds. It was therefore by decisions of the American Foreign Mission Boards and the Continental Committee of the British Union that the relief fund was actually instituted and the Commissioner appointed. From first to last the Alliance as such has contributed not one penny; the executive task including raising of funds, and the entire control of the policy, have rested with the Boards.

Similar conditions governed the assistance of European Baptists in their religious work, this assistance involving especially the founding and

support of preachers' schools; certain of the stronger Unions and Conventions were asked (I may borrow the phraseology of the League of Nations) to accept "mandates" for particular European countries. Such "mandates" were accepted and acted upon through the Boards and Committees; these raise all the funds and determine their allocation. The Baptist World Alliance has nothing to do with the administration; unlike the League of Nations, it does not even receive a report from the "mandatories".

Nervous dread of the Alliance, as a body that might interfere with the autonomy of other bodies, is therefore destitute of any shadow of justification. The Alliance has no authoritarian note; it neither will nor can invade the rights of any Baptist body. When it summoned the London Conference of 1920, this was not with a view to entering upon any administrative enterprise of its own; it merely served the cause of the denomination by calling representative men together; and the results of their deliberation took the form of suggestions and recommendations to the only bodies that could act. The Alliance deserves credit for its initiative in calling the conference; but the actual work of the following years has been done by mission boards and committees. These have borne the burden and responsibility, and it is to them that appreciation and gratitude are due.

HISTORICAL RESEARCH COLUMN

Additional Historical Sketch blanks have been sent to the Moderators and the Clerks of the various District Associations throughout the State to be used in securing the co-operation of all pastors and others concerned in filling out same and forwarding them to Dr. P. I. Lipsey, Custodian, Clinton, Miss. It is hoped that the Moderators will appoint a Committee on Historical Research in all the Associations whose duty it will be to collect and assemble records, Minutes of the Associations, and all documents of a historical nature for deposit in the Mississippi College library for use of the historian in the future. Many files of Associational Minutes are incomplete, and there are many volumes and valuable documents extant, but now out of print, that ought to be in this collection. If any persons in the State hold in their possession any such, or know of any among their acquaintance, who would send these to Dr. Lipsey for safekeeping and for use for the general public, it would be very much appreciated by the Commission on Historical Research.

Yours for service,
JESSE L. BOYD,
Sect'y., for the Commission.

A righteous protest is being voiced by many preachers and other religious leaders against the growing divorce evil. Too much cannot be said against it, nor can the language of protest be made too strong. But we see no hope of correcting this evil in the state when our churches, many of them, are paying no attention to it in their own membership. There are many churches in Mississippi which have in their membership people who have been divorced without scriptural warrant and have married somebody else. They are nothing but adulterers in the sight of God, and have no more right to membership in the church than a common harlot. There are people who read this who ought to hide their heads in shame and relieve the church of the disgrace of carrying them on their list of members. There are pastors who will read this who know they have this kind of people in their membership, and are doing nothing to correct it. It won't correct it to get mad at the paper and stop it. It won't correct it to try to stop the pen of the editor. The only way for a church to correct it is to get rid of these people. Are we more afraid of people than we are of God? Do we seek honor from men and not from God?

THE SHERIFF AND THE MOB

By L. E. Hall

People very often say things ought to be done, without thinking about what they are saying, or what it really means. I knew of an instance in which an old man was beaten nearly to death and robbed, by a negro. The negro was caught and placed in the custody of the sheriff. A mob of a dozen or more men, decided to take the negro from the sheriff and hang him. The sheriff was a man of very strong will. He notified the mob that he and his deputies would protect the negro as long as they were able to fire a gun. The negro was jailed, tried by law, sent to the penitentiary for life, and for all I know, is there yet. This was the most severe penalty that the law inflicts for wounding or robbing.

It is certain that the mob spirit is growing, all over the world. The name of our beloved state has suffered fearfully from it during the last twelve months. People call it "Mob-law". It is a misnomer. Mob and law are as far apart as the poles. Where one hundred men take the life of another, in violation of law, it seems that people think of it as not murder, or if it is, it is murder divided by one hundred. The reverse is true. It is murder multiplied by one hundred.

What should a sheriff do when his prisoner is sought by the mob? This is a hard question to answer. There are three things that he can do, but which of the three should he choose? He can turn the criminal over to the mob, knowing that they will hang or burn him, but everybody ought to know that such a course is a stab at the heart of our civilization. It cannot live if the spirit of lawlessness continues to grow, in this country, until it reaches its logical termination.

A second course would be to face the mob and kill every man who persisted in an effort to take the party under guard. This might succeed in saving the criminal his life, but it would be done at a fearful cost of the lives of others. It has been done in some cases, but, Oh, the cost of it. Say what you please, it is an awful thing to do. Especially in cases where some innocent, helpless girl or woman has been assaulted and brutalized by some worthless fiend, in human shape. Men are crazy in the presence of such a crime. You had as well throw strays at a cyclone, for the purpose of stopping it as to expect men to listen at you when enraged from such a cause. They are crazy. They won't hear you. They will kill you if you get in their way. "Shoot 'em". Yes, you can shoot them, but it is an awful thing to do.

The third and last course that I know of, as possible to take, is to get the criminal out of reach of those who are determined to kill him. This, in my judgment, is the wisest and most righteous thing to do. The first would mean to enthrone the mob. The second would mean the butchery of crazy men. The third means to maintain the majesty of the law, by giving an opportunity for a legal trial and disposition of the one who has forfeited his right to live.

An example in which this last succeeded was that which occurred in Mississippi only a few weeks ago. In this case Sheriff Norsworthy of Hattiesburg, was placed in charge of the negro who committed that awful crime in Jackson, Miss. Norsworthy learned very soon after he was placed in charge of the negro that a mob of five hundred men was on the way to Hattiesburg. He started at once for parts unknown. At his first halting place, he learned that he had better get farther, and moved on to the next county. Here he learned that the prisoner would soon be the victim of mob vengeance if he remained there. It became evident that there was no place in Mississippi where he would be safe. He then went to Mobile, Ala. The Governor of Alabama advised that he be brought to Kilby prison, near Montgomery. Mr. Norsworthy and his associates carried him to Kilby, where he was confined for a few weeks, and was then car-

ried to Jackson and tried, convicted, sentenced to death, and executed, according to law.

The situation of Norsworthy in this case, was one of the most trying that a man could have, on this earth. He met it with a soundness of judgment, nobleness of purpose, such as I have never known under similar circumstances. I was in Jackson a few hours after the crime referred to was committed. Men were coming in and going out at the hotels and railroad station. They were trying to get information about that negro's capture and where they could find him. Sullen desperation was on their faces. Any number desired as necessary to kill that negro could have been obtained. They would have paid no more attention to a guard or a sheriff, than a tiger would pay to a cat that would get in his way. After long hours of painful suspense and anxiety, our sheriff had him beyond the reach of his pursuers. As a result, the dignity of our law was maintained, its majesty was upheld, and the wicked wretch who had committed one of the most awful crimes ever committed by an incarnate devil, was put to death, BY LAW.

To our sheriffs, and others, who may be placed in such a situation as was Norsworthy, I say, take your criminal and run. Keep running. If necessary, hide, and keep on hiding, until your responsibility is legally shifted from your own to the shoulders of others.

To H. C. Norsworthy and his associates in the above transaction, the people of Mississippi owe a debt of gratitude, which I hope will not be forgotten.

WHY HEROIC NEW MEXICO ASKS AND DESERVES OUTSIDE HELP FOR MONTEZUMA COLLEGE

By Frank E. Burkhalter

Readers of our Baptist papers are familiar with the fact that New Mexico is yet a frontier state. It has 11,000 Baptists out of a total population of approximately 400,000, one-half of which does not speak the English language. For some time to come, therefore, New Mexico Baptists will need assistance from their brethren in the older and stronger states in meeting the many missionary demands and opportunities that are presented there. This situation accounts for the fact that New Mexico Baptists are appealing to those of other states to help them to the extent of \$25,000 during 1927 in caring for the immediate needs of Montezuma College. The Education and Home Mission Boards of the Southern Baptist Convention would supply this fund were it not for incurred heavy obligations.

Realizing the merits of Montezuma College as a kingdom asset, and appreciating the limited resources and heroic and loyal spirit of the Baptists of that state, the Executive Committee of the Southern Baptist Convention authorized the Education Board to make a special appeal to the denomination at large for the \$25,000 additional that is needed this year to take care of the situation. The college has a bonded indebtedness, and the installment and interest now due, together with the deficit in operating expenses, makes it necessary to raise \$75,000 during this calendar year. New Mexico Baptists have shown their loyalty and liberality by agreeing to raise \$50,000 (more than \$4 per capita) if their brethren in other states will provide the additional \$25,000. Up to August 1, New Mexico Baptists had raised \$33,000 in cash and good pledges on their part of the undertaking.

It is not proposed that a general campaign be waged among the churches of other states for this amount, but merely that a representative of the college, after conference with the state secretaries, call personally upon individuals who are able to give something extra to this cause. The purpose of this article, therefore, is to acquaint the brotherhood outside of New Mexico with the merits and claims of Montezuma College, so that in the event anyone feels disposed to help a worthy institution in a frontier state he will have

the assurance that his contribution will prove a real investment in the kingdom of God.

The following facts, in the mind of the writer, will justify a Baptist of means in assisting this institution in its hour of crisis:

1. New Mexico Baptists have doubled in numbers since the opening of Montezuma College seven years ago.

2. There is not another Christian school of any denomination, of college rank, within a territory extending 500 miles to the east, 500 miles to the south, 1,000 miles to the west and 1,000 miles to the north.

3. Montezuma College offers New Mexico, with its vast territory and large unevangelized population, its only hope of a trained native ministry. Twenty ministerial students were in attendance upon the college last year, while several graduates of the institution are already located in the state as pastors, teachers, etc. Ministerial students and other workers spend their week-ends and vacations in work at mission points, and afford one of the greatest evangelistic agencies in the state. An unsaved student seldom spends a term at Montezuma without becoming a Christian.

4. That the college is doing high-grade work is attested by the fact that it is fully accredited by the state departments of education of New Mexico, Texas, Oklahoma, Colorado and Arizona.

5. The whole future of Baptist work in New Mexico depends more largely upon the maintenance of Montezuma College than any other single factor. If it is maintained, it promises, in time, to become for that vast section of country what Baylor is to Texas, Mercer to Georgia, Wake Forest to North Carolina, and other similar institutions to other states. Where a trained leadership is so essential, it is practically impossible to establish the Baptist cause in New Mexico without such an institution.

6. Friends of Montezuma College in New Mexico have organized a Loyal Legion and propose to provide in annual contributions a sum that will be sufficient to safeguard the college from incurring new debts in the future. Fifty individual Baptists in the state have shown their good faith in the institution and the Baptist cause by underwriting the present debt on the college, but it would bankrupt them and wreck the morale of the denomination in that state if they were compelled to meet that obligation personally.

Baptists of New Mexico are a loyal, liberal people. They are already averaging \$5 per capita to denominational work, aside from their local contributions. Many of them who were tithers are this year giving a second tithe in an effort to save the college. Does not heroism of this caliber deserve a reward in the cooperation of Baptists of means outside that state? Secretary C. W. Stumph has been designated to represent the college in other states, and all who have investigated the claims of Montezuma are persuaded that no finer opportunity for an enduring investment in a kingdom enterprise is presented anywhere in Southern Baptist work.

LUTHER

By Marianne Farningham

That which he knew he uttered,
Conviction made him strong;
And with undaunted courage
He faced and fought the wrong.
No power on earth could silence him
Whom love and faith made brave;
And though four hundred years have gone
Men strew with flowers his grave.

A frail child born to poverty,
A German miner's son;
A poor monk searching in his cell,
What honors he has won!
The nations crown him faithful,
A man whom truth made free;
God give us for these easier times
More men as real as he!

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY

P. L. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

TO BE OR NOT TO BE

That is the question that is now agitating our whole Southern Baptist Convention. We do not mean of course that the existence of the Convention is at stake, but that the continuance or discontinuance of some of its agencies is to be determined by our next meeting. Much is being written now in all our papers on the subject, and we hope the people will read it all that they may form an intelligent opinion. Opinions are in conflict and very pronounced, and it is difficult for good brethren to be fair with each other in controversy. It is very unfortunate that those who advocate the continuance of present institutions and agencies should be charged with selfish interest in the matter. With few exceptions the men who advocate the Hospital Commission and the Education Board derive no salary from either. And if a man is a salaried employee it does not mean that he is unfair. He probably knows more about the subject than most others, and is entitled to be heard. Weigh what he says for what it is worth for the facts which he states.

Now we are glad that the brethren who oppose the continuance of certain institutions or boards are saying that they are in favor of fulfilling all obligations already incurred. We should expect them and everybody to say this when they come to look at the matter soberly. That is a mighty good point to get settled. It will help us to start right and eventually to get together. That is the matter of prime concern. Then we can settle the other matters about continuance or discontinuance, about the best way to carry on hospital work and education work, and who shall be responsible for it. The atmosphere will begin to get clearer.

Now with this understood let's look a little further into this business. What have the brethren who are "abolitionists" to propose? We have not seen a single constructive suggestion from them. We have seen no intimation of how they propose to pay the debts. Somebody may say that it was suggested that property be sold and money used to pay debts. No; Dr. McDaniel proposed that property not used or bringing no income be so disposed of. That suggestion was not specially applicable to the Hospital Commission or Education Board; but would apply to the property of the Home Board in Atlanta, and property of the Seminary in Louisville. But the property of the institutions under discussion is in actual use and necessary to their work. And everybody knows that buildings used for hospitals and schools do not have a commercial value proportionate to their cost.

Now after we pay the debts as all propose to do, then what is the use of discontinuing the institutions? Why pay for a thing and then throw it away? The expense of the hospital is not in operating it, but in buildings. Its income more than meets the operating expense. Why pay for buildings and then discontinue them when they

become a source of revenue as well as a ministry of mercy? It looks like we have been stampeded with fear.

We once knew a little girl whose foot was all but putrid with poison from having stuck a nail through it. She was in the hospital and the surgeons had split it open twice. It was swollen out of shape and fearfully discolored. Her father in his distress and desire to save the child's life asked the surgeon if it would not be necessary to take the foot off. But the surgeon answered, "That would be to acknowledge defeat, and we are not whipped yet". He persevered in the treatment and today that foot is as good as the other, and there is no evidence that she ever had any trouble with it.

Now if we are going to pay our debts, who is going to pay them? Through what agency will we wipe out these debts? Surely we will not pay the debts by destroying the Education Board or the Hospital Commission. Who is going to pay the debts when these are gone? Surely our other boards can hardly be expected to pay them. They have troubles of their own aplenty. They would hold up their hands in protest and despair. If we are going to pay our debts, then these folks who now have the matter in hand are in the best position to do it. And all this furor about abolishing the boards, this opposition to their work is hindering the payment of debts and slowing up all our work. But if we have to go through it let's do it thoroughly and be done with it.

Does someone suggest that the work of these agencies under discussion be turned over to some other board and so save multiplying boards? Well, we tried that, and the Home Board and these same men who are now against the Hospital Commission and the Education Board were asking that some other agency be created for doing the work. Let's stop this see-sawing and put this job over.

POWER BELONGS TO GOD

There are some things which the Bible tells us belong to God as his exclusive prerogative. One of these is vengeance, that is the right to punish wrong doing. Personal retaliation for injuries is forbidden. Resist not evil. It is proper and necessary that wrong doing be punished, but it must be done by properly constituted authority, and this is of God, of his appointment, and his agency for the execution of justice. In reference to this the Bible tells us there is no authority but of God. Jesus said to Pilate, "Thou wouldst have no power against me except it were given thee from above". He would teach this heathen governor that he holds the place of authority only under God and is answerable to Him for the exercise of it. And this possession of delegated political authority is one way in which God's power is exercised.

Man does not produce power; it is his province to discover, and release it. There is a very serious and practical question at issue in economics as to whether the sources of power we call wealth in the earth and sky may be claimed by man. Men have gotten immensely rich in our day by getting possession of the forces of nature that have been so long hidden away. Just now the water-power of the nation is getting into the hands of a few men. These natural resources are being gobbled up by men, when God created them for the use and benefit of all men. Copper mines, gold mines, coal mines, that men had nothing to do with bringing into existence get into the hands of men who become millionaires without any adequate effort. The gas fields have come in for a great deal of discussion. And in Mexico an experiment is undertaken in trying to make them the property of the state for the public good and not leave them in the hands of free-booters who have gotten into possession. This whole idea can be further studied to possible light and profit. Millions of useless acres in

America are in the hands of men who hold them with a death grip while men and women and children in crowded places in other lands suffer for the necessities of life. Who owns the earth, anyway?

But even when men have placed robber hands on God's possessions, the ultimate power is in his hands. He can make them profitable or useless at his will. He looses the earthquake, or the winds or the floods, or the lightnings, and man is helpless. How little we feel when God takes the reins in his hands; how powerless when he puts forth the workings of his power. He upsets our plans and scatters our little castles like thistles on the wind.

But God's power is exercised in righteousness and is meant to be benevolent. It is not responsible or reckless. The things which he has created do not get out of his control. They do not work confusion or at cross purposes. We may not see, but he sees the end from the beginning. All things work together for good to them that love God, to them that are called according to his purpose. We are insulated from harm. No evil shall befall thee and no plague come nigh thy dwelling. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. What rest and confidence it brings to know that our Father's power is exercised for the protection and in the interest of those who trust him. Happy are all they that take refuge in him.

There is a yet better aspect of this truth that power belongs to God, which it were well for us to learn and keep in mind. Our ability to live the Christian life, the life of righteousness; our ability to render service to our generation is only as we recognize that our strength is in Him. And that we may be "made powerful in the Lord and in the strength of his might. We cannot, dare not, walk alone, or we are sure to go astray. Trust in the Lord with all thy heart and lean not on thine own understanding. Many a young man has become skeptical from being too smart, or wise in his own eyes. Professing themselves to be wise they became fools.

But even more common than losing the way intellectually is the danger of walking in the lusts of deceit, of losing connection with God's power-house for righteousness. We lose sight not only of truth, but we lose the ability to live in righteousness. It is only in the power of God that we are "delivered out of the hand of our enemies", to serve God without fear in holiness and righteousness before him all our days.

Every soul knows that only as we undertook to walk without God were we reduced to weakness. There is no power but of God. In no respect do we need to keep this truth in mind more clearly than when we are trying to do the Lord's work. There is power in plenty in Him, but there is none in us. Our labor is in vain unless we are in touch with the power-house of God. But if we abide in Him and His word abides in us we may ask what we will and it shall be done unto us. This applies equally to the work of a church in a revival meeting, or the ordinary administration of the church's business, or to the making of a worthwhile mission offering. All these go smoothly and with power if we draw nigh to God. But there is weakness and confusion if we are not in touch with his power.

SHALL WE FORGET IT?

The advice of the teachers in liberal schools of theology now to all comers is said to be, Forget all you have learned in Sunday School, and what you got of instruction about the Bible through all sources in your childhood. Make a brand new start in learning that you may be free from any traditional and childhood notions about God and the Bible.

Doubtless it would make no impression on these teachers to tell them this is not the method com-

mended by the Bible itself. It does seem however that we might listen to the Book itself as to the best way to know what is in it. Any way it is worth while to see what it does say about remembering or forgetting. Paul says to Timothy, "But evil men and imposters shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Likewise in writing to the Colossians, "As therefore ye received Christ Jesus the Lord, so walk in him, having been rooted and being built up in him, and established in your faith, even as ye were taught, abounding in thanksgiving." This, to say the least does not sound like the modernist teaching. In the letter to the Hebrews, the people are exhorted to go on to maturity, not laying again the foundation. But they are not exhorted to tear up the foundation, nor to abandon it.

Suppose a pupil of these modernistic instructors should come back the next day and tell the teacher that he had forgotten all that he told him the day before, and should do this every day; well there would be a puzzled instructor. Suppose the workmen on a building should be told by the foreman of the job that they must disregard all that had been done the day before and must start again each day as if no work had been done before. What hope is there of ever getting anywhere. According to Paul's letter to the Colossians, what is not in line with, in accord with their first experience in receiving Jesus, is not according to truth and is not in the line of progress. As ye have received him, even so walk in him.

But it may influence these learned iconoclasts more if they are told that such advice to students of the Bible, to forget all they have learned before, is not in accord with the first principles of sound pedagogy. The psychology of it is absolutely impossible. We can only learn by remembering. All that we can hope to learn must in some way be tied on to what we have already learned. This is what the pedagogues call "apperception". That is it is just according to common sense. No man will make progress in knowledge who slips back every step as much as he goes forward. It does look like the rationalists have about lost the power of ratiocination.

How much does your church bulletin cost you? Would not the same amount put the Baptist Record into all the homes in the church? There is danger that our churches suffer from "localitis".

Rev. Frank Q. Crockett, of Sumner, recently conducted a meeting at Vance, in which there were sixteen additions to the church. Gospel Singer Lester A. Moon was in charge of the music.

Beloved brethren, cotton is already being sold, and at a good price. Let us be thankful. And don't forget to remember that God says, "Honor the Lord with thy substance and with the FIRST FRUITS of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst with new wine."

We simply cannot understand why any boy or young man should dry up his brains by smoking cigarettes. It pains us in our deepest soul to see any of them handicapping themselves in the race of life by desiccating their brains till they almost rattle in their cranium. And yet it is said that in the United States the sale of cigarettes has increased from 17,000,000,000 in 1914 to 80,000,000,000 in 1925, and \$1,000,000 a week is spent in advertising tobacco. And what of the girls who are now being enticed into this brain destroying habit?

The dining car in which the Armistice was signed has been removed from the Hotel Des Invalides in Paris, where many Americans have seen it, and placed in a museum built for it with American money at Campiegne, France.

We have an idea that Baptist churches in the South are spending about \$500,000 a year on the little church bulletins, telling Lord or the folks whether they are going to pray next or sing from Chopin or Dudley Buck. The Lord knows, and the folks do not care. Why the waste?—American Baptist.

Pastor George S. Jarman of Ruleville writes that the Sunflower Association will meet Oct. 13-14 and not on the earlier date previously announced. The delay is due to the fact that the church house at Ruleville, where the association meets, is unfinished. The building is said to be beautiful, and ample to accommodate all the Sunday School classes. The auditorium will seat 400. The house will cost \$2,500 and will be the best in town.

About Mrs. Aimee Semple McPherson an exchange says: This stormy petrel was divorced from her husband, and now the mother that gave her birth denounces her as a liar. Here then is a woman who could not live with her husband, or mother, or get along with her church. She, apparently, is not at peace with God, man or woman. She has had her day, and a high day it was, but her sun is rapidly going down, to rise no more forever.

Brethren appointed to write reports on Hospitals for the Mississippi Associations, which will be meeting during September and October, are invited to write the hospital pastor for facts as to the Baptist Memorial Hospital. These facts, covering the activities of the hospital for the first half of 1927, are in shape to be used as a report as sent, or to be incorporated in reports made by committees. Address, M. D. Jeffries, Pastor Baptist Memorial Hospital, Memphis, Tenn.

Recently the Main Street Church in Hattiesburg began services in their renovated building, after worshipping four months in the High School building. The pastor, Dr. J. E. Wills, preached on Rebuilding the Tabernacle, and talks were made also by Lt. Gov. Love, G. M. McWilliams and others. The pastor spoke of clearing away the rubbish, finding the Book, restoring the altar and renewing the covenant. The work on the building included steel trusses for the roof, steel supports in the basement, a four-room Sunday School annex, four skylights, a new heating system and general overhauling of the building. May the Lord give them the fullness of his blessing as they return to worship in his house.

When you were a boy you took a pride in climbing trees—Fine exercise. But you were glad when you got to a limb and could get your feet on it. From that on your ascent was easy and comfortable. Had you thought that the people who listen to a sermon are climbing a tree, or ought to be. They will be glad of a limb occasionally to break the strain of climbing. The divisions of the sermon ought to be such as to allow their minds to get firmly planted in the subject, or text, or truth you present to them. Some sermons are too much like a cane. The joints do not permit of the mind getting hold. Every good text has a sufficient number of divisions to enable the mind to be firmly planted on the truth it teaches.

Of the forty-one speakers, representing fourteen different countries, at the World Conference on Faith and Order, seven were from the United States. They were Rev. Charles H. Brent, of Western New York, who presided at the con-

ference and delivered the opening address (Episcopal); Rev. F. J. McConnell, of Pittsburgh (Methodist); Rev. William Adams Brown, of New York (Presbyterian); Rev. S. Parkes Cadman, of New York, president of the Federal Council of Churches (Congregational); Rev. M. G. G. Scherer, of New York (Lutheran); Rev. Robert A. Ashworth, of Yonkers, New York (Baptist), and Rev. Peter Ainslie, of Baltimore (Disciples). The speakers were assigned to make addresses on seven fundamental subjects, selected for discussion.—Ex.

There may be a good many lessons that the children of light could learn from the recent heated political campaign in Mississippi. One of them certainly is this: The only two men who came in reach of being elected governor were supported by a liberal and persistent newspaper publicity. They had papers of their own or belonging to the campaign committees which were sent broadcast over the state without charge to the subscriber, advocating the election of their candidates. You may call it subsidizing the voters or by any uncomplimentary name you choose, but they did the work. Now if the children of this age know a thing or two, why can't people who are interested in the progress of the kingdom of God learn something. If we want the church members enlisted in the denominational work we must get the Baptist Record to them. And we can't afford to be squeamish about expenses. If \$3,000 spent in circulating the paper will increase mission receipts by \$15,000, haven't we made money?

Dr. Pitt of the Religious Herald asks that we print this sentence from a former issue of the Herald, which we gladly do: "In other words we are proposing to spend in just two places in the Southern Baptist Convention more than ten times as much money for hospitals as we have spent in similar buildings and equipment in the whole far-stretching foreign field."

Now notice please that "we are proposing" in one case and "have spent" in the other. Is that a fair comparison? Notice also those "just two places" are all the places the Southern Baptist Convention is interested in. There are no others. Remember also that this takes no account of salaries paid to medical missionaries by the foreign board. We are not opposed to any of the work the foreign board is doing. We glory in every kind of work it is doing. But it is an absolutely unfair contention to say that money spent in education and hospitals at home should be given to foreign missions, when a larger part of the money given to foreign missions goes to educational and medical missions.

THE HARD JOB

By Edgar A. Guest

It's good to do the hard job, for it's good to play the man,
For the hard job strengthens courage which the easy never can,
And the hard job, when it's over, gives the man a broader smile,
For it brings the joy of knowing that he's done a thing worth while.
Oh, stand you to your hard job with the will to see it through,
Be glad that you can face it and be glad it's yours to do,
It is when the task is mighty and the outcome deep in doubt,
The richest jobs are waiting for the man who'll work it out.
Beyond the gloom of failure lies the glory to be won
When the hard job is accomplished and the doubtful task is done,
For it's manhood in the making and it's a courage put to test,
So buckle to the hard job—it's your chance to do your best.

ABOUT THE NEW JERUSALEM

Inez Long Ray

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:2.)

All scriptures on the subject of heaven, go to prove that heaven is a definite place. Not some far away, imaginary, intangible something, but a real place, peopled with a vast throng of saints, that have been washed and their robes made white in the blood of the lamb. Perhaps, the best ideas that we can get of this wonderful place, would be by comparison with things that come within our mental grasp.

All of us know, that cities are worth while, that have resources and are prosperous are paved. It is an enormous undertaking to pave miles of broad streets, but how could traffic be carried on in deep mud? It does cost money and continual effort, but pavements are essential if commerce is carried on and properly handled. Did you ever think about the streets of heaven being paved with pure gold? No mud, no dust, no unsanitary conditions. "And the street of the city was of pure gold, as it were transparent glass." (Rev. 21:21.)

One of the greatest problems that confront a city government is an adequate water supply. Vast sums have been expended in bringing water into some cities. Water is essential to life and health. It requires enormous quantities of water to supply a large town. Theorists and engineers, philanthropists and practical business men along with politicians, have put years of their best thought and large sums of money, into the task of furnishing cities with plenty of clean, wholesome water. In a section of Texas that frequently suffers from drouth, a business man made an official of the city, for the express purpose of obtaining an adequate water supply for the city. He immediately set about boring a deep well, which at that time was considered visionary. He spent the city's money and many sleepless nights and miserable days in the attempt to get water. The project failed. Men were heard to remark: "Yes, we put Blank in office, he promised us water and what have we got? A hole in the ground." But while Blank failed, he had the right idea and that city and many others are now supplied from deep wells. The man had vision, but failed and went down. Other men adopted his ideas, corrected his mistakes and succeeded. But there will be no such problem in heaven. The supply is adequate for every demand and will never fail. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." (Rev. 22:1.)

Another great problem that confronts city officials is proper lighting. The lights must be of sufficient brightness and reasonable in expense, with a minimum of danger to life and property. Many phases of lighting must be considered. Vice finds its way into every corner of the world, but especially thrives and delights in the dark alleys and dens of cities. Darkness must be dispelled as nearly as possible, in order, that citizens may be safe as they go about their duties. But no such proposition confronts the citizenship of heaven. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever." (Rev. 22:5.)

The question of eliminating vice must be carefully considered and handled. Cities must be properly policed, property safeguarded and human life protected. It is a serious problem to select the right kind of officials and to employ men who are not afraid to discharge their duties even under difficult circumstances. Laws are made for the good of the public, and yet, men will flagrantly violate them, when they have opportunity. But there will be no such conditions in heaven. "But the fearful, the unbelieving, and the abominable, and murderers, and

whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)

Another perplexing issue which confronts the officials of large cities is sickness, pestilence and contagious diseases. These creep in no matter how carefully guarded the city is. They flourish in crowded sections, but rich and poor alike suffer from contagion. It has been said, that doctors are the only class of men that do things entirely detrimental to their business. But they do fight disease and suffering, all honor to the efficient, patient physician. But in heaven there will be no scourges, no pestilence, no disease of any kind. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away." (Rev. 21:4.) "And there shall be no more curse." (Rev. 22:3.)

The housing problem offers another serious problem for cities to solve. Houses should be sanitary, comfortable, properly heated and lighted and not too much crowded, if the city is to be kept clean and free from pestilences. The building of houses must be supervised. Not so in heaven. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

From this it appears that heaven is a real place, a prepared place, made ready for the right kind of citizenship. That it is more beautiful and holy and happy than the mind of mortal can conceive. Paul tells us this, for he was permitted to see into the third heaven, and he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2:9.)

If it is prepared for us, then we must prepare ourselves and make them fit for its joys, if we ever enter its pearly portals, always remembering that nothing vile or unclean can enter there.

CHURCH AND KINGDOM

Will you let me speak again through your columns?

I notice in the Record of April 14th an article written on Peter's great confession, of which the Doctor says: "It is exceedingly doubtful that any reference is made to a local church."

Where Jesus says "I will build My Church" if the term "My Church" does not refer to a local church what does it refer to? It cannot refer to the spiritually saved as an invisible church from the fact that the ancient Saints of the Lord in the Old Testament times were in this imaginary invisible church. Therefore Jesus could not build it as it was already built, so he must have had reference to a local church.

The Doctor also says the word "Church" was probably synonymous with the word "Kingdom". I don't think that there can be any doubt of the fact that the church and kingdom are used as synonymous terms, and I don't think that there is any doubt of the visibility of both church and kingdom.

I will say something more about the church later. I wish now to say more about the kingdom:

In defining the kingdom from a New Testament standpoint "the kingdom is a visible, spiritual body" by reference to John, 3rd chapter. Jesus said "Except a man be born of water and the spirit he cannot enter the kingdom." By the spiritual birth we enter the spiritual part, and by baptism we enter the visible part. We cannot be born of a thing until we are conceived of it. When we are led down into the water and laid beneath its surface and brought forth we are born of the water. In the above Scripture baptism is taught as the visible incorporating law of the kingdom. I am aware of the fact that the idea of baptism being taught in John,

3rd chapter will meet with criticism, but I want to say if baptism isn't taught in the 3rd chapter of John as the incorporating law of the kingdom, where is it taught as such? And if we do not enter the kingdom by baptism, tell me, how do the wicked get into it? You may say they are not in it. But Jesus says they get into it, by reference to 13th chapter of Matthew, 47th verse, where He says, "The kingdom is like unto a net that was cast into the sea and gathered of every kind. When it was full they drew to shore and gathered the good into vessels, but cast the bad away." When Jesus said "the kingdom is like the net" He meant to say there is a similarity, just as the net gathers in the bad fish, likewise the kingdom gathers in the bad material. You who are ready to offer criticism, please tell me how the bad or unregenerate get into the kingdom if they don't get in by baptism? If they get in by baptism then the kingdom is a visible body like the church.

When I was 26 years old I had been Methodist one-half of my life, and when I began to read Baptist works they so indelibly impressed my mind with the visibility of the kingdom that they made a Baptist of me.

Furthermore, if those who are spiritually saved are in the kingdom, Abraham and Job and Joshua and the Mighty Host of the Saved were in the kingdom. The kingdom being already set up Daniel could not have predicted of the kingdom yet to be set up. Daniel 2 & 44 says, "In those days shall the God of Heaven set up a kingdom and it will consume all the other kingdoms and stand forever." The fact that Daniel predicted of the kingdom to be set up in the future is proof of the fact that those who were spiritually saved were not in the kingdom. This kingdom will undergo a purging in the end of time, for Daniel says "It will stand forever, and when it is transferred from earth to Heaven there will then be a purging." Matthew 8 & 12 says, "The children of the kingdom shall be cast into outer darkness." Luke 13 & 28 says, "We shall see Abraham and Isaac and Jacob and all the prophets in the kingdom, and you yourselves thrust out." Why "thrust out"? Because incorporated by baptism without salvation. Jesus gave the keys to the church as the executive of the kingdom. A key is something to lock and unlock with; to admit or reject, as we may see proper. So Jesus used this simple illustration to represent the way of entrance into the kingdom. Bear in mind the keys of the kingdom were given to the church for the church to lock and unlock; in other words, to admit or reject. How can the church admit into the kingdom? By baptism when voted by the church. So baptism must necessarily be one of the keys of the kingdom.

—R. A. Breckenridge.

PAYING THE DEBTS

These suggestions were made by Dr. G. W. McDaniel shortly before his death and sent out by his secretary shortly thereafter.—Ed.

1. Clear the way by declaring that the Convention will pay its debts and eliminate the Southwide Program, as soon as practicable, all objects except Home and Foreign Missions, Theological Education and Ministerial Relief.

2. Sell "unused property" of the Convention and apply the proceeds to the debts of the respective Boards or Institutions.

3. Relieve the pressure upon the Mission Boards by a cash offering to pay their indebtedness.

4. The above course would reduce the Convention's indebtedness as much as one half. That could have been done in one year, or from the Louisville to the Chattanooga Conventions.

5. Then, having eliminated from the Southwide Program the operating expenses of the Education Board and Hospital Commission, allocate a percentage large enough to meet the interest and sinking fund accounts and perhaps, in a year

or two, take another cash offering to retire these bonds. It is believed that this plan could be made effective, the people heartened and the cause advanced.

However, this would demand economy and sacrifice. Accordingly, it was suggested at Louisville that salaries of denominational employees be reduced. The idea was not that they were overpaid (no true servant of the Lord is overpaid and none such estimates his service in money) but the idea was that rigid economy must be practiced and all loyal Baptists share a common lot. That course would incite the masses to liberality. It was suggested that the pastors be requested to give every dollar of their income, above present contributions and necessary living expenses, to pay the indebtedness. This would have yielded more, in some instances, than any possible reduction of official salaries. It would have bound co-operative pastors to turn into the denomination funds which might not have come to the denomination by a reduction of their salaries. It was suggested that laymen give of their income and capital, and several present were ready to do so for such a program. It is believed that our noble women could be depended upon to participate sacrificially.

In closing my part of the discussion of denominational policies let it be borne in mind that I am only a voice expressing the deep convictions of many Baptists who love the Convention and support its work. Because we love, we thus speak. We declare our good will for all the brethren. We seek peace but we read: "The wisdom that is from above is first pure, then peaceable." How can we rest in peace so long as we have such a tangled and embarrassing state of affairs in our Southern Zion? May heavenly wisdom and abounding grace be vouchsafed us!

Pastor E. K. Cox of Gloster writes:

My first meeting was at Derma in Calhoun County, with Bro. J. M. Spikes. A good meeting, fine people and faithful pastor.

Then a meeting at old Mt. Pleasant, where I preach on Sunday afternoon twice each month. Another good meeting, and the work moving much better. The old church is on the up grade.

Gillsburg came next. A fine people, devoted pastor, and a mighty good meeting; 15 for baptism if I remember rightly. They need a new church building there to meet the great possibilities of the situation, and those good people will build it one of these days.

Holmesville in Pike County, where that prince of pastors, Dr. J. W. Mayfield of First Church, McComb, is shepherding another flock. Not content with ministering to a church of about 1,400 members, he preaches out in the country as well. It was a joy to be with him and his people. A good meeting, even if it was election week.

The old East Fork Church of the Mississippi Association is one of those stalwart country congregations that make so much of the strength of Southern Baptists. Spent a week with them and had a great time. This is my second meeting with this fine old church. Brother Williams, pastor at Osyka, is their shepherd. Brother Williams is in poor health, and we join with the church in asking God to restore him. He is a gifted young preacher, and we trust will be spared for many years of service.

Back home and down to work again.

Blessings on the Record and its work.

Are men more interested in politics than in religion? Are they willing to spend money to put a political paper in the hands of every voter, and not willing to do as much to put a Baptist paper in the homes of all our members? There are some Baptists in Mississippi who are willing to spend money to put the Baptist Record in the budget of the churches. We are grateful for them. We need at least one such member in every church.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE LAW OF THE TITHE

(Continued from last week.)

(5) Our attitude to marriage and Sabbath observance leads us to tithe.

(a) The New Testament does not say Christians should observe the first day of the week, but we know that the disciples and early Christians observed it in preference to the seventh day, and we know that God blesses those who observe it. We, therefore, are following the example of the early Christians.

(b) In First Corinthians 7:25f Paul discourages the idea of people marrying. In Second Corinthians 6:14 Christians are strictly forbidden of the Lord to marry unbelievers. Many have overlooked such passages as these and say, "since people married before Moses' day and since they married during Moses' day and since marriage is a moral law, therefore, we are to marry,"—and they do marry.

(c) If in determining how much we should give we use the same arguments which lead us to observe the first day of the week and to marry, we will be forced to tithe.

1. The early Christians gave more than a tithe.
2. God abundantly blesses those who tithe.
3. The people tithed before Moses and during the days of Moses and since the day of Moses. Tithing is a moral law and instead of the New Testament discouraging it, Jesus said "ye ought to tithe", and in many other passages large and proportionate gifts are encouraged.

The person who refuses to tithe reminds us of the little girl who visited her aunt some fifty miles away. At dinner her aunt served lemon pie as dessert. Noticing that the little girl wasn't eating her pie, the auntie said, "Why darling, aren't you going to eat any pie?" "No", said the little girl, "my mama doesn't want me to eat pie." "Oh you dear child", said the aunt, "how nice you are to obey your mother, though she is fifty miles away." The little girl excused herself from the table and went to play. All that afternoon her auntie was busy telling the neighbors about her obedient niece and how badly the world needed other little girls just like her. Finally supper time came and as the aunt was serving a nice big chocolate pie she said, "It's too bad my little girl can't eat any pie." "Yes I can", said the little girl. "No", said the auntie, "Your mother don't want you to eat pie." Then her aunt was startled to hear the girl say, "I don't care what my mama wants; I like chocolate pie." And she ate two pieces. Then the auntie understood why she didn't eat pie at dinner—she didn't like lemon pie. In other words, she did as she pleased, regardless of what her mother said.

I say to a Baptist, "Are you a tither?" "No", he replies. "Why not?" I ask. "Because", he answers, "I do not go to history or tradition for my faith or practice. I take the New

Testament as my sole and all sufficient guide for faith and practice. My New Testament does not say definitely for me to tithe and, therefore, I do not tithe though I give liberally. If you show me where the New Testament says Christians should tithe, I'll at once begin to do so." "My!" we say, "That's the type of men we need", and we publish abroad his faith and wonder why all men cannot do like him; obey the New Testament, regardless as to what it says.

But I come back to the same brother and say to him, "Are you married?" "Oh yes," he answers, "I am married." "What church does your wife belong to?" I ask. "Well," he replies, "my first wife wasn't a Christian at all. My second wife was a Catholic and the wife I now have is a Baptist." I say to him, "Brother, don't you know that God said to Christians, 'Be not ye unequally yoked with unbelievers' (II Cor. 6:14). And don't you know that Jesus said, 'Whosoever shall put away his wife, except for fornication, and shall marry another committeth adultery, and he that marryeth her when she is put away committeth adultery'?" (Mat. 19:9.) "Oh yes," he replies, "I have read that." Then, why in the world, I ask, "Did you marry a nunbeliever?" "Because I loved her," he replied. "Why did you divorce your first two wives?" "Because," he says, "We couldn't agree. They were too hard to please, too high tempered and extravagant and mean." "Don't you know," I ask, "That God will not hold one guiltless for marrying the second wife unless his first wife has betrayed him and played the wife to another man?" "I know that's what the New Testament says," he replies. "Then why did you marry again?" I ask. "Do you think," he replies, "That I am going to live alone the balance of my days because I happened to be unfortunate in my first marriage?" I then understand why it is he doesn't tithe. It doesn't matter with him what the Bible teaches. He marries whom he will and can, and as often as he chooses, regardless as to what the Bible says. He also gives, regardless as to what the Bible teaches. In other words, he, like the little girl, is doing as he pleases, regardless as to what the New Testament, and his Father above, says.

We believe that those who have followed our discussion on this subject will agree with us now as we say in conclusion, "MONEY is A TEST of Christian Stewardship, but OBEDIENCE is the ACID TEST of Christian Stewardship."

* * *

As a result of the Stewardship Institute held with the First Baptist Church, Holly Springs, beginning August 22nd, sixty-nine Diplomas and Seals were awarded to those enrolled in the class. A large number of visitors attended each class.

Finally brethren: Don't let the associational meeting drag. Keep the works going. Don't waste time.

Mississippi Woman's Missionary Union

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Be sure and keep this issue of the Baptist Record. You will need it for your Week of Prayer.

The Page this week is given to information concerning our State Mission Week of Prayer. It is set for October 3-7. There may be societies that cannot observe this special week; so these are at liberty to choose some other. But we do lovingly URGE each society to observe the WEEK.

Programs will not be sent you before September 15th. Wait for them.

Our Scholarship Girls

September is rapidly approaching; and Colleges are preparing for the Opening. We here list our Scholarship girls for the coming session. They are all fine as can be; and each one of them deserves our friendliest hand and our daily remembrance when we pray.

Blue Mountain: Miss Fannie Lynn Gamlin and Miss Mae Garland.

Woman's College: Miss Lorena Burkhalter and Miss Mary Wall.

Baptist Bible Institute: Miss Gladys Andrews.

Louisville Training School: Misses Lorena and Gladys Smith, Miss Edwina Robinson and Miss Lottie McCoy.

(See Week of Prayer Program, Thursday.)

The Cooperative Work

Our people are learning the value of cooperation in our denominational work. More and more the churches are approving of the budget plan for financing the Kingdom. This is a reasonable plan. It saves time and expenses. It makes more effective our work. It enables us to provide for emergencies as in the case of the flood relief. It enables every member of every church who makes a contribution through the cooperative program to have a part in every phase in the Kingdom work, both at home and abroad.

The budget receipts are divided as follows; fifty per cent of all the contributions go for Southwide objects, which are as follows:

Foreign Missions	25%
Home Missions	11 1/4%
Christian Education in our seminaries and training schools	7 1/2%
Ministerial Relief	4%
New Orleans Hospital	1 1/2%

The 7 1/2% for Christian Education is divided as follows:

Southwestern Seminary	2%
Southern Baptist Theological Seminary	2 1/2%
Southwestern Training School	1/4%
Baptist Bible Institute	1 1/2%
Education Board	1%

American Baptist Theological Seminary of Nashville

The fifty per cent for State interests is divided as follows:

Christian Education	24 1/2%
State Missions	17%
Baptist Hospitals	5%

(4% for Jackson and 1% for Memphis)

Baptist Orphanage

(See Week of Prayer Program, Wednesday and Thursday.)

Baptist Hospital Report

Christ went about preaching, teaching and healing. When He had finished His work on earth, He committed His interests to His church to carry on till He comes again. The work of healing is done through many different means and agencies, but the broadest scale on which this work is carried on is in our hospitals. As healing the sick was one of the Christian principles emphasized by Christ, our teacher, to His followers to evangelize the world, our own Baptist Hospital in Jackson, Mississippi, has since February 1st of this year cared for approximately \$8,500.00 worth of charity work and paid our expenses along with this and paid on our indebtedness \$5,293.38. The records show that from June 30, 1926, to June 30, 1927, that there were a total of 1,072 patients admitted. Of this number, 394 are cases in which charges amounting to \$11,813.73 was free. Discounts to patients amounted to \$1,202.10 and complimentary service for which no charge was made totaled \$10,000.00.

We have now one of the most beautiful nurses' homes in the South. We have a fine, efficient corps of workers and there is a great religious atmosphere throughout the training school for nurses and all the office force, and this is being carried to all patients who enter the Hospital.

This Hospital belongs to the Baptists of Mississippi. Since February 1st, Reverend Wayne Alliston, who was pastor of the Baptist Church at Columbus, Mississippi, has been Superintendent. We owe now a bonded indebtedness of \$40,000.00 and notes payable at the bank of \$6,815.24.

The Hospital has been constantly crowded for months and the only one need it seems now is for great cooperation and for more room.

(Week of Prayer Program, Wednesday and Thursday.)

The Baptist Record

The State Convention owns the Baptist Record, which is edited by Dr. P. I. Lipsey. The paper usually by means of the advertising pays expenses. Last year there was a deficit of nearly \$300.00. There is a great need that our people shall place the paper in every Baptist home, not for the sake of financing it, but because our people need the information which it contains. If this is done, there will be no trouble in financing the paper. One cannot be well informed concerning the work of his denomination without this periodical and he will not be well enlisted unless he has this information.

(See Week of Prayer Program, Friday.)

Report on Orphanage

Of all the agencies fostered by our Baptist Denomination of the State, there are none that are dearer to the hearts of our people than our Baptist Orphanage; this is the one great agency of our Denomination that comes into the community and says to the unfortunate and helpless child, come with us, and we will give you both home and opportunity, and also to the broken down mother, let us take your burden until you can regain your health and get in a position to carry it. The Orphanage is doing a most help-

ful work along these lines.

We learn from the management that the Orphanage has had a most successful year. We have about 200 children at this time and have had practically no serious illness. We have had several operations, and some minor ailments. The management expresses a genuine appreciation to the Baptist Hospital and its staff of doctors and nurses for their interest and cooperation in the care of our sick children.

Our children at the Orphanage are not raised up in idleness as some have supposed, but are trained to do all kinds of work necessary to fit them for usefulness in life. Our boys are trained in farming and stock raising under an experienced farmer, and our girls are trained under capable matrons to do cooking, sewing, laundry work, and general housekeeping.

Appeals are coming from every quarter to take more children into the Orphanage, but we have about as many as we can care for unless we can receive additional support fund. We would earnestly urge our people to give more liberally to the support of the Orphanage. Our churches giving through the budget are contributing regularly to the support of the Orphanage and we would urge the churches not contributing through the budget to make liberal special donations for the support of our children.

Brother and Sister Massey of New Orleans have been added to our force of workers, and have taken hold with a vigorous hand. They are doing a most splendid work in caring for, and training our children.

Brother Massey is master of all trades and is splendidly fitted to train our boys in many useful trades, and at the same time save our home a great deal of money by taking the boys and doing the carpenter work, plumbing, pipe fitting, machinery and electrical work.

Remember that our ability to serve the neglected and under privileged child is limited only by the support that our people give. Let everybody help. (See Week of Prayer Program.)

Evangelism

At present this department has three Evangelists, C. T. Johnson, W. W. Kyzar and D. W. Smith. Each Evangelist has his singer, who is employed by the State Mission Board. They are as follows: D. Curtis Hall, Joe Canzoneri and M. E. Perry. This department is not only revealing the need for such work by the number of accessions, but also by the unconquered territory which is being discovered as they engage in the meetings in various parts of the State.

The percentage of designated gifts for foreign and home missions is smaller now than it was last year. This is not in accord with the Religious Herald's idea that the people are dissatisfied with the program.

Mrs. Annie Yates Inman, daughter of Matthew T. Yates, pioneer missionary of Southern Baptists to China, died recently in California and was buried in New York. She had given generously to missions in China.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

November Mission Month

You read the announcement last week that we were going to ask all the B. Y. P. U.'s to serve as committees during the month of November and visit every church possible with a good program on our co-operative program for Southern Baptists. Keep this in mind and be talking it and planning for it. Ours is a missionary organization, and what better mission work can we do than to enlist people in the support of missions. Our November program has that for its purpose, that of enlisting every Baptist in our co-operative program; we must work together or not work the works of Him who sent us.

A Word From One of Our Summer Workers

All of our summer workers have done splendidly this summer and have been the means of God's bringing great blessings to Mississippi Baptist Young People. Here is a word from Mr. Claude Morgan, who worked in Pontotoc County: "I have enjoyed the work this summer. It is a work I love very much. I enlisted SIX HUNDRED (600) boys and girls in the work this summer that never belonged to a B. Y. P. U. before, and it was the joy of my life to work with these young people." Isn't that fine to have had a part in enlisting that many young people in the Lord's service?

The City Intermediate-Junior B. Y. P. U. of Meridian Proposes To Get Out a Monthly

Word comes from Mr. Chas. R. Gartin, Chairman Advisory Committee of the Intermediate-Junior City B. Y. P. U. of Meridian, that they are contemplating the publication of a monthly bulletin that will have for its purpose the promoting of the work there in the city. Definite plans have not been made yet, but we will probably have a fuller announcement about this a little later. The Intermediates and Juniors have their separate City Union in Meridian, making it possible for both they and the Seniors to do better work.

A New One

"I have organized a Senior B. Y. P. U. out here, about ten miles between here and Indianola; taught them the B. Y. P. U. Manual and am asking for diplomas for those that passed. They have a host of young people out here. Mr. Muse held a meeting in the neighborhood and had 72 converts and additions to the church." This is a note coming from Mrs. A. D. Muse of Shaw, showing that they are on the alert and doing their part toward spreading the Kingdom, Bro. Muse introducing them to the Lord and Mrs.

Muse enlisting them in training for the service of the Lord. Isn't that team work? And the kind that the Lord will favor and bless.

Marks Elects Director

Another of our leading churches comes into the forefront in B. Y. P. U. work by acknowledging the B. Y. P. U. as a department of the church and therefore has elected a head, a B. Y. P. U. Director. Marks is the church and Hon. E. E. Boone the newly elected Director. We congratulate both the church and Bro. Boone and believe this step will solve in a large measure any problems in the work.

Perry County Holds B. Y. P. U. Training School

The week of August 14-19 marked the time when the B. Y. P. U.'s of Perry County came together at New Augusta each evening for their Annual Training School. Mrs. W. G. Griffiths of Beaumont, President of the Perry County Associational B. Y. P. U., had all the plans worked out and five splendid classes were taught, one for the Juniors with Miss Carter of Indian Springs serving as teacher; the Intermediates had Mrs. Overstreet of Beaumont for their teacher; Miss Shepherd of Richton taught the Seniors; a class in the Junior-Intermediate Leaders' Manual was led by Miss Durscherl of Jackson, and a class in A General B. Y. P. U. Organization was led by Mr. Wilds of Oxford. The interest was keen and a good attendance was had at each meeting. There were three churches that co-operated—Richton, Beaumont and New Augusta; the Beaumont Unions furnishing nearly half of the total attendance. On Friday evening after examinations an interesting social was given, and thus ended a splendid week's study in this phase of our Lord's work shop.

Pontotoc County Organizes

As a final result of our summer work in Pontotoc County the Pontotoc Associational B. Y. P. U. was organized. We have a note from Mr. Wayne McCarter giving us this information, with the promise of a full report of it later. The meeting was held in the Pontotoc Church with an attendance of 153 who registered, besides a large number of those who did not register. The attendance was from all over the county, showing that a splendid interest county-wide has been created for the work.

SCUNA VALLEY

It was the pleasure of Evangelist C. T. Johnson and myself to be in a twelve day meeting with our good Brother R. L.

Breland and four of his churches recently. The meeting began on Sunday August 7th., and closed on Thursday night August 18th. The meeting was held under our tent on the grounds of the Scuna Valley school and great crowds were in attendance both morning and night. People came from Water Valley on the north and Grenada on the South. On one night there were people present from twelve different communities and towns.

The co-operating churches in this meeting were, Coffeerville, Clear Springs, New Hope, Elam and Dividing Ridge. All of these received new recruits during the meeting. The largest number of additions to any one church was to the Elam church. I believe the Coffeerville church came second. There were fifty-two additions to these five churches. Forty-one of these were candidates for baptism. On the closing night of the meeting there were eighteen additions with seventeen for baptism. On this night there was more than a thousand people present at the service.

The writer witnessed the impressive baptismal service on Friday morning when pastor Breland baptised forty-one new born souls in old Scuna river. Some five hundred people were gathered on the high banks of this stream to witness this beautiful scene.

This cooperative meeting proved to be a success for the glory of the Christ and every church and the entire community was uplifted. We were invited back for a campaign next year. We are now in a tent meeting at Glens ten miles southeast of Corinth. We ask the READERS of the Record to remember us when they talk to the Father.

D. CURTIS HALL.

SALEM

A splendid meeting has just been closed at Salem church, at Kellis Store, Kemper County. It commenced Sunday August 7th, and continued 'till Friday night, the 12th. There were two sermons and dinner on the ground on Sunday, and during the week the services were held morning and evening.

Our pastor Rev. J. D. Fulton was ably assisted by Rev. B. L. McKee of Noxapater. Brother McKee brought to us many helpful and inspiring messages. The church was very much revived, a better spiritual condition existing now than before the meeting, we feel that the entire community has been greatly helped, and that we are going to do greater things for our Lord now than ever before.

There were thirteen additions to the church, three by letter, and ten by baptism.

A prayer and song service was conducted each morning and evening before the preaching service began. With a full house at the beginning, the crowds increased 'till there was only standing-room at the close. The power of the Spirit was manifest at the first service and the interest increased each day 'till the close.

MARY L. POOLE.

GEO. W. McDANIEL

By Louis J. Bristow.

A champion of righteousness, a great preacher, a noble leader, a brother beloved has fallen. Not only our Southern Baptist Zion, but the cause of Christ among men has lost a worthy servant.

My friendship with George McDaniel began in the Seminary at Louisville in the fall of 1899. It was a warm and lasting friendship, which ripened with passing years. He was of magnetic personality, and I was attracted to him by his evident manliness. To know him was to love him. He was a positive character, firm in conviction and fearless in utterance. Being of a positive nature, it was inevitable that he should become involved in debate; earnestly contending for the cause he loved. When judgment led him to differ from friends, his personal regard for them did not influence his speech or conduct. In advocacy of what he believed to be right he was bold and unafraid. Neither did difference of views affect his friendships. His gracious nature accorded to his differing brother the right and duty of private judgment. An instance of this I may now speak of with propriety: Recently Dr. McDaniel and I had in public print debated a denominational question, differing in our views. However, yielding none of his convictions in the premises, we were even then in cordial, fraternal correspondence, seeking to find a mutually acceptable solution of the problem; and had a tentative appointment for conference on the subject during our vacation. It is pleasant to recall that there was neither bitterness nor discourtesy in anything he published, but only a Christian effort to serve the denomination.

The Southern Baptist Convention has lost one of its foremost leaders and ablest members.

HOW TO GIVE SUN BATHS

Fresh air is of great importance. The child should be kept in the open air as much as possible, and the use of sun baths is advocated except on the very hottest days. It is well to give sun baths before the hot weather arrives, by exposing a small area of the body to the direct rays of the sun for about five minutes at first, each day increasing the amount of body exposed and the length of exposure until the baby gets one hour of direct sunshine morning and afternoon.

Sun baths should be begun in the house with the sun's rays coming through an open window, so that by summer time the baby may have its sun bath out of doors. Care must be taken at all times not to allow the child to be chilled by too much exposure, and equally important is it that the skin should not be blistered by too long exposure to very hot sun before the child has been gradually accustomed to the direct rays. Wisely given, sun baths will prevent rickets and increase resistance to other diseases, but given without the necessary precautions, they might do more harm than good.

"THE REASONS FOR PUBLIC WORSHIP"

"We will not forsake the house of our God." Neh. 10:39.

These are the words of that manly man and princely patriot, Nehemiah. And those who were associated with him. He was occupying an important position in the king's palace. He learned of the fate of Jerusalem. The king gave him permission to rebuild the city. He went to Jerusalem and by word and deed stirred up the people until they with one great voice and with the consent of all hearts sublimely said, "We will not forsake the house of our God."

Let us adopt this resolution as our own. The people brought in the offering and the tithes. They said not only in words but by their acts, that we will not forsake the house of our God. Let us look at some other reasons that should induce us to say, "We will not forsake the house of our God."

The social part of God's house is worthy of mention because our social relations have contributed in making us what we are. The very best society is Christian society. Here cultivated intellects and purified hearts may always be found. A kind word or some kind act by a Christian in favor of a young man has often been the first round in the ladder of his success. A wicked boy once stole all the grapes he could find on the vine of a lady who lived near his mother. The lady's daughter suspected the thief, and was very angry. The mother said, "Don't indulge your anger, my dear, but carry the few bunches the little thief left with some other needful articles of food, to his sick mother." This advice was followed. When the boy witnessed the kindness to his mother, his heart smote him. He was overwhelmed with shame, he confessed his theft, he offered her money for which he had sold the fruit, and declared he would never steal again. The young lady declined taking the money, but advised him to go to the Sunday School and put it in the missionary box. The boy became a member of the Sunday School, was converted.

Another reason is the intellectual advantage. In the public worship the scriptures play so great a part. We come in contact with men that otherwise we would never have the privilege of even knowing. How many great men we have had the privilege of hearing declare the Word of God, and not even have the privilege of meeting. Hear what Daniel Webster said about the Scripture, "From the time that, at my mother's feet, or on my father's knees, I first learned to lip verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thought to be commended, the credit is due to my kind parents in instilling into my mind an early love of the scripture." Professional men can learn from the Bible what human text-books cannot teach them. The office of the ministry, which has been honored by the gift of Paul and the grace

of John is now filled by some of the oldest and best men.

Again the moral and spiritual advantages claim our attention on this subject. What a blessing is the Lord's Day. A week without a Sunday is like a world without music or without flowers, and like a year without summer or like a night without a morning. Sunday is God's benediction upon a troubled world. In violating God's Day we break the health of our bodies. Therefore we should spend the Sabbath and every Sabbath in the public worship. Daniel Webster said, Religion is a necessary element in any character. It is the tie which connects man with his Creator.

We ought to be ashamed to put up the excuses for not going to church. How embarrassing it is to the preacher when a member comes with such a frivolous excuse. Excuses that do not keep them from a shopping expedition or a social engagement. We ought to be ashamed to let these frivolous things keep us from assembling ourselves in the House of God.

—S. H. Shepherd,
Courtland, Miss.

THE BOYS AND THE GIRLS

By the doors of the house of learning,
Whence the gallant seniors have fled,
The heart of a teacher is yearning
As he ponders the journeys they tread.
Departing to right and to left,
Where the need of man employs
Watchmen from old Wisdom's cleft,
Are passing the girls and the boys.

These in their graduate glory,
Those who are still in the strife,
Go out to interpret the story
Inscribed on the pages of life.
Departing to left and to right,
Far into Life's winding maze
They carry their banners of light.
Achievement inspires all their days.

In the silence of still summer hours,
In dreaming of needs of the world,
Come visions of possible powers
That lie in the boy and the girl.
Departing to left and to right,
Where the field is harrassed by the foe,
They're tempted by day and by night
And proven by deeds that they do.

And so with an equally strong tension
The voice of Vocation doth call
To the strong and weak of intention,
And Duty is calling to all.
Departing to left and to right,
Wherever the needy are found,
They look on Humanity's plight—
The learned and the ignorant—
bound.

With labor and not with upbraiding
The honest diplomas are won.
In the storm of the session now fading,
No greater laurel was won.
Departing to left and to right,

As the scroll of the parchments unfurl

Their character brings into light
The worth of the boy and the girl.
—Richard H. Campbell,
Wiggins.

ON THE WING

I have accepted the position of "Head of the Department of Ancient Languages" in the State Teachers College. My address is Station A, Hattiesburg, Miss. Any mail sent there will be promptly forwarded to me.

This week I have been engaged in a delightful meeting with Rev. E. C. Hendricks at Union Church in Clarke County. Bro. Hendricks lives at Stonewall, where he preaches two Sundays. He also gives two Sundays to Enterprise and two Sunday afternoons to Union. His people love him and class him as a fine preacher.

Roy Brigrance of Ellisville led the singing and won the hearts of the people.

Last week I was with my former pupil, Rev. J. L. Boyd, of Magee, at Concord Church in Smith County. Concord is the church that sent out W. A. Sullivan of Natchez and J. C. Richardson of 41st Ave. Church, Meridian. There are other Sullivans and Richardsons also who are well worthy of mention. Concord thinks she has a great pastor, and she has; he thinks he has a great church, and he has.

My next and last meeting for the summer will be with Bro. H. C. Joyner, at Yokanookany Church, Attala County.

—W. T. Lowrey.

REVIVAL AT CALVARY

A revival meeting closed Saturday

night at Calvary Church which began August 7th and closed on the night of August 12th. We had with us Rev. A. J. Linton, pastor evangelist of Braxton, Miss., to assist Rev. J. L. Phillip, pastor. We had a wonderful meeting. There were souls borne into the kingdom, also Christians were drawn closer together and closer to God.

We are looking forward for another meeting in October, also to have Bro. Linton with us again.

—Mrs. Geo. McGee.

FREE TITHING LITERATURE

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the pamphlet "Winning Financial Freedom" to furnish one copy to every member of the official boards of his church and to the Presidents and Secretaries of both the Women's Home and Foreign Missionary Societies; also, a reasonable number for the more influential private members.

Please give your denomination and mention the Baptist Record.

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

More Money for the Farm Woman.

"The tithe is the Lord's."

"Okmulgee County, Oklahoma, reports as the result of its curb and home market \$75,000 worth of products sold with a net profit of \$25,000. In Baltimore County, Maryland, a market at Sparks sold over \$2,500 worth of farm produce this year. A curb market opened in Little Rock, Arkansas, by the farm people of the adjacent districts was participated in by 900 producers who sold to 174,000 buyers for \$144,544. In Anne Arundel County, Maryland, the marketing done by the women this year was through the Farm Bureau Exchange at Annapolis. This exchange did between three and four thousand dollars' worth of business during the year. The Square Deal Market in Spantanburg County, South Carolina, reported at the end of the year sales amounting to \$23,780, showing an increase of nearly \$3,500 over those of the preceding year.

"On Saturday morning at eight o'clock, on the curb in front of the courthouse will open a curb market," announced a Georgia paper. "Every lady in Elberton is invited to come early, while the dew is still on, and carry home strawberries, English peas, and vegetables, cake, eggs, chickens, butter, fresh river fish, and many other good things for Sunday dinner.

"Women and girls from all over the county will be there with a smile and good things to sell. This market will be open every Saturday for the purpose of those who produce and those who consume. Let's all work together, then all will be helped."

"That is the spirit back of most of these new markets. It is far beyond that of mere buying and selling. The touch and mingling of city with country, and co-operation in the truest sense, is no small part of their success. One farm woman says, 'The joy I get from the greetings and smiles from friends at the market is like pouring water on a wilted plant.'

"The club market unquestionably has come to stay as the show window for display of the hitherto hidden talents of the farm woman.

"Other means of marketing, however, are developing. Washington County, Oklahoma, last year reported that the roadside markets made the club market unnecessary.

Other Marketing Ideas

"A few years ago a large part of the fruit crop on the Powers' farm in California failed, due to a late spring frost, with extreme heat later in the season which ripened the fig crop so rapidly that it was unfit for shipment to the East. Mrs. Power, undaunted, suggested that failing their usual market they sell their

figs, which were perfect for immediate consumption, on the highway near their door. That was the beginning of a venture which has grown into a lucrative trade. Not only are passing automobiles served all through the season but the good name which has been built up, the hospitality and the unfailing excellence of the products offered, has resulted in a mail order business which has brought large profits and has made the failure of that crop a blessing in disguise.

"In one state last year strawberry preserves were sold to the dining-car service of a railway company and to local hotels. The railway officials assured the home demonstration agent that they would take all preserves that could be put up this year. Quantities of blackberries, figs and other fruits which have hitherto gone to waste in many of the states have been saved. It is the aim to have every dining car, hotel and restaurant within each state serve the home-grown product and to sell the surplus outside of the state.

"In Clarksburg, West Virginia, an exchange for the sale of the products of the farm women has been operated under the name of the Mountain State Home Industries Shop. The shop was established on the principle of selling only the high grade articles. Cheap articles can be produced in such great quantities that farm women cannot compete with them in price but it has been proven that for the article which reflects a special skill and care there is always a market. The Mountain Home Industries Shop has developed that trade, handling only the product of the woman who is willing to put care, accuracy and cleanliness into what she produces. The shop handles handmade and homemade goods and in addition has a fresh produce market every Saturday, with fresh butter and eggs on sale all the time. The sales average about \$1,000 a month. The shop is supplied by farm women from fifteen counties.

"The spirit of co-operation being developed by the women on the farm is one of the biggest items in the total returns of their new economic achievements. Quilting parties and husking bees have given way to egg circles, poultry associations, turkey pools, broiler shipments, home demonstration booths, club markets and basket clubs. 'Hen parties' of a new variety have come upon the scene of rural life, when everyone brings her fowls to a central place to prepare them for market, to be packed co-operatively and shipped to some distant point.

Selling the Oversupply of Turkeys

"In Anson County, North Carolina, in the winter of 1924, there was an oversupply of turkeys, too many

for local consumption and the prices dropped below the profit-making level. The home demonstration agent stepped into the breach and secured orders from the state college, from a city cafeteria and from a large business concern. This secured steady orders until Christmas and neighbor joined with neighbor to get the fowls ready for shipment. In January, however, turkeys were still strutting through the county in superabundance. A woman's college was appealed to for a trial order. A shipment of 1,800 pounds of dressed fowls was sent and also a second shipment to the state college. The day was saved for the producers and the verdict was, 'the finest lot of fowls we have been able to buy anywhere.'

"It is by such experiments and methods that the farm woman is coming into her own. She is earning every dollar she makes and she is banking a reserve of gold-edged securities in experience which is standing her in good stead.

"One agent, commenting on the larger results, says: 'The women are making the market a game of life and playing it for wonderful results, not only for financial returns, but social and educational benefits as well.'

"The average labor income of the American farmer is rated at about \$500 for the country as a whole. The farm woman, a partner in her husband's business, has the responsibility of making this cash cover the necessities and such marginal comforts as can be supplied.

"One woman writes: 'The money I get from the market is buying things for the comfort of my family; it has installed water in the kitchen, it has bought a car, purebred poultry, two cows, furniture, rugs and clothing for myself and other members of my family. My plans for next year are to get a new dining-room suite, furnish a bedroom for my son and finish some work on the house.'

"Another says: 'The money I made on the market was for the comfort of my home. I have sold produce to the amount of \$644.42.'

"The profits which are coming into the farm woman's treasury are doing much to revitalize lives, to make over homes, to give incentive where once was drudgery and discouragement. When the day comes that there is better balance between what the farmer produces and what he receives and when every intelligent, industrious farm family is adequately maintained by the land, then will the woman on the farm preside over her home with a full consciousness of her power."

SOME MEETINGS

I spent five days with Pastor J. B. Quin and the saints at Antioch. There were meetings all around us, but the crowds grew larger each day and the interest increased with each service. There were six additions to the church. The church invited me to go back next year.

My second meeting was at Thompson, where I gave them an afternoon service. Besides preaching for them

for two years, this was my second meeting with them. This was election week, but the people came to church and the Lord met with them in power. Five additions and the people say that I must hold my third meeting for them.

The next week I was for the third time in a meeting at Zion Hill, where I preach two Sunday afternoons each month. The largest crowd I ever saw at a country church greeted the pastor on Sunday. The house was packed and you could hardly miss them from the crowd on the outside. In spite of rains, high water, bad roads and politics, we had a great revival.

For the last ten years 90% of the churches where I have labored in meetings have invited me to go back.

Yours in Him,

—Homer H. Webb,
Liberty, Miss.

MEETING AT BENTONIA

The meeting at Bentonina began on the fifth Sunday in August and the preaching was done by Rev. J. G. Lott, pastor at Water Valley. As a result of the meeting, two joined the church by letter. Nearly all the people in the town are already identified with some church.

The meeting was held during election week, but there was good interest. Bro. Lott did some strong, earnest preaching of the gospel. The Bentonina people have had Bro. Lott hold revival services for them for some four times.

—Hendon M. Harris, Pastor.

A woman was crossing the street when a big dog ran into her with such force that it knocked her down. Just then a Ford car ran over her. A man, witnessing the accident, came to her assistance.

"Did the dog hurt you?" he asked.

She looked at him a little dazed and replied: "No, the dog didn't hurt me. It was the tin can tied to its tail."—Alexander Co-operator.

Are you thinking of making a trip to the Holy Land and surrounding countries some time? Will there ever be a better time for you to plan for it than now? How about going the early part of the coming year? If you are at all interested write me at once.

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THE SUNDAY SCHOOL LESSON

Sept. 4, 1927

R. A. Venable

Solomon's Wise Choice, 1 Kings 3:4-15

Introduction:

Solomon's accession to the throne of Israel marks the beginning of a new era in the history of the chosen people. His choice by David, as his successor, may have been largely due to his profound conviction that his successor must be of such ideals, training and character as would insure, not alone the supremacy of Israel's throne, but the material prosperity and the advancement of the nation in all the arts of civilization, which go to make a people great. The ascension of Solomon to the throne was a breaking up of the old order and the beginning of the new. David had subdued the enemies of Israel and created the possibility of a national development, of which he could catch a vision, which neither he nor men of his type could realize. Conscious of Israel's possibilities of a glorious future, and the character of the leadership which the situation demanded, he made choice of Solomon as his successor. This choice was an expression of his wisdom and not a mere sentimental impulse, inspired by his favorite wife, Solomon's mother. David's choice of Solomon may have long antedated any official announcement of his heirship to the throne. David's sagacity and judgment of men may have disclosed to him the excellent qualities of Solomon; in his youth and all his training and education may have been to qualify him for the royal service he was to render, the post of honor he was to fill. "Everything points to the fact that Solomon had in his youth been trained in the arts of peace, and that David had looked forward to the time when his successor should do as much for the advancement of Israel in culture, as he had done in military achievement. The Soldier King recognized the importance of education, and gave further proof of genius in choosing the most cultivated of his sons as his successor." (Poakes-Jackson.) We are not told anything of how Solomon was educated, nor where, nor who were his instructors, nor the curriculum which he was required to master. The vast range of his knowledge is in constant evidence; he was mentally alert, quick of perception, and his power to retain and practically apply his wide range of knowledge to the affairs of life marks him out as one of the outstanding figures of all time. Our lesson introduces him to us in a way entirely in keeping with men of his type and attainments. He knew enough to know his ascension to the throne of his father, David thrust upon him issues and responsibilities

which he had, neither the wisdom nor the knowledge to meet. He did not despair, nor cower before the stupendous undertaking bequeathed him by his father, David.

1st—"And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. In Gibeon Jehovah appeared to Solomon in a dream by night, and God said, Ask what I shall give thee?" (Verses 4-5.)

1. Solomon began his reign in splendid form. He repaired to Gibeon, six miles north of Jerusalem in the tribe of Benjamin, and there made a thousand burnt offerings, thereby signifying his complete consecration to God. Gibeon was probably chosen because of the Mosaic tabernacle and instruments of worship had not yet been transferred to Jerusalem, whither David had carried the Ark.

2. The number of burnt offerings may be given in round numbers, emphasizing the abundance of the offerings and the fervency of Solomon's consecration of himself to Jehovah, the God of Israel. The munificence of his offerings was the measure of his devotion and consecration to God. A splendid preface to a reign memorable in the history of the Israelitish nation.

3. The offerings of Solomon were an expression of his attitude toward God, as the giver of all good things and the rightful claimant of man's highest and best service. His heart was open to the approach of God, and conscious of a need which God alone could meet. God approached Solomon in a dream by night. He comes to tender his favor, and left the choice of the blessing to Solomon himself. Solomon is sane and serious, pressed down by a deep sense of responsibility and dependence upon God for wisdom to guide him as Israel's King. God's address to the young king was, "Ask what I shall give thee."

2nd—"And Solomon said, Thou hast shown unto thy servant David, my father, great loving kindness, according as he walked before in truth, and in righteousness, and uprightness of heart with thee; and thou hast kept for him his great loving kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Jehovah, my God, thou hast made thy servant King instead of David, my father, and I am but a little child; I know not how to go out and to come in. And thy servant is in the midst of thy people, which thou hast chosen, a great people, that cannot be numbered, nor counted for multitude. Give thy servant, therefore, an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?" (Verses 6-9.)

1. Solomon here exhibits a reminiscent and grateful heart, as he recalls and counts over the goodness of God to his father, David. Loyal service to God in serving well his people secure the divine favor. The manner of his service: (1) Genuine, sincere, heartfelt, "in truth". (2) Due regard to the rights of others in all the relations of life, "in righteousness". (3) A due regard for the sanctity of Jehovah's character, obedience to his laws, and a ready response to the instruction of the prophets, whose functions were to warn, to encourage and instruct King and people as to their personal relations to God, and the obligations and privileges growing out of this relation. David was prompt and scrupulous in his observance of all these. Such was the controlling purpose of his life. When hurled from this high purpose by the stress and storm of temptation, he sought with tears of penitence to wash away the stain of his sin, and recover and restore broken relations with God and the people. (3) The crowning blessing of God's loving kindness to David was that Jehovah had blessed him with a son to occupy the throne after him. To carry on to completion the building of a mighty kingdom, of which David had laid the foundation, was transmitted to Solomon. This was David's highest joy. What a blessing to have a son who carries to a glorious consummation what the father saw in a vision and laid the foundation of its achievement.

2. Solomon credits his choice as King over Israel to Jehovah, who called that people to become a great people, too numerous to be numbered. Over all and above all he recognizes the hand of God, holding the progress and destiny of nations, kingdoms and empires in his grip, seating and unseating kings and dynasties according to his own will. With the greatness of God's purpose in the choice of Israel and the sanctity of Israel's mission in the world, Solomon feels his incapacity to rule over them as King and direct their steps to the consummation of the goal which he saw so clearly in the heights beyond. The largeness of his vision of Israel's possibilities gave him a painful sense of his insufficiency. It must always be so, if men are worth their room in the ranks of those who lift the world to higher heights they must feel that what they are and can do is but a modicum of what must be done, and can be done under the guiding and helping hand of God, who is ever at hand to help those who call upon him.

3rd—"Give thy servant, therefore, an understanding heart to judge thy people, that I may discern between good and evil, for who is able to judge this thy people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself a long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice. Behold I have

done according to thy word: lo, I have given thee a wise and understanding heart, so that there hath been none like thee, before thee, neither after thee shall any arise like unto thee." (Verses 9-12.)

1. Note the ground of Solomon's request, indicated by the word "therefore", (Verse 9). This word emphasizes Solomon's confidence in Jehovah's readiness to grant his request. A confidence inspired by God's gracious blessings, given to David, his father, God's choice of

(Continued on page 16)

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By R. L. Breland

Real Heroes

We all have our heroes. Some hold one class and some another as their heroes. With some it is the soldier, with others it is the statesmen, with some it is the movie actors—all have their ideals of greatness and heroism. But my ideal of real heroism is found among the old pioneer preachers and their wives, the men and women who through sacrifice, suffering, privation and toil laid the foundation of society, morality and Christianity in this fair land of ours.

Eternity alone will reveal the real work of those noble men and women who went before us and made our present splendid civilization possible. It was in poverty and tears that they did it, but they did not falter. The old preacher and his family would work all the week to make a support and then on Saturday and Sunday he would go miles and miles, much of it on foot, to preach the gospel. When the Lord makes up his jewels these old Christian soldiers of the cross will be the brightest gems in the whole collection. They went to their graves usually unsung and unwept and sleep in lonely graves, but God knows about them.

While in Calhoun County recently I met the widow of one of those dear old preachers who for long years labored and toiled in his community and "though dead yet he speaketh" and "his works do follow him". The lady to whom I refer is Sister McKibben, widow of the late Rev. John Franklin McKibben. She is growing old and feeble now, but she still attends her church regularly and loves the service of her Lord. How beautiful to grow old so gracefully and sweet.

In a cemetery far away from any church, in company with Rev. C. H. Ellard, I found the lonely grave of Rev. J. F. McKibben. Inscribed on his marble tomb were these fitting words following his name: "His toils are past, his work is done; he fought the fight, the victory won. A gift by churches. Father." His good wife gave me the following historical sketch of this good man: Elder John Franklin McKibben was born in Yalobusha County, Miss., Oct. 4, 1854. He was the son of Wm. Adams McKibben and wife, Sarah Margaret (Gillon) McKibben. He married Miss Annie Elizabeth

Snyder, Jan. 5, 1874. Thirteen children were born to this union, seven boys and six girls, ten of whom still live.

He was converted and then baptized into the fellowship of Pine Grove Baptist Church, Yalobusha County, about the year 1879. He was ordained by the Concord Baptist Church, Calhoun County, Oct. 12, 1894. The presbytery consisted of Elders G. W. Riley, J. A. Killingsworth, Terry Box and Lee Linder. During his thirty years in the ministry he was pastor of many churches, some of which were Concord, for 25 years, Pilgrim's Rest, Elam, Banner, Meridian, Old Town, Poplar Springs, Antioch, Serepta, Rocky Mount, New Liberty, Macedonia, Pleasant Ridge and Hopewell.

He baptized hundreds of people, married many couples, buried the dead and preached thousands of gospel sermons and was a power for good for miles around. Every one I met loved this dear good man of God. After preaching on Saturday he was taken ill and could not go to his appointment on Sunday and soon fell on sleep, dying at his post of duty. Death came to this useful man December 18, 1923, and he was buried beside his son, E. F. McKibben, who was also a preacher, dying at the early age of 23, where his dust awaits the coming of his Lord whom he loved and served. His influence will never die.

Notes and Comments

Pastor L. F. Dorroh did the preaching at Parker Baptist Church, Calhoun County, last week. No additions, but a good meeting is reported.

During the meeting at Parker last week the church liberated Bro. Herbert Hollingsworth to preach. He seems to be a promising young man.

The Loyd Baptist Church, near Calhoun City, of which Rev. J. T. Sargent is pastor, recently closed a good meeting in which Pastor W. C. Stewart of Houston did the preaching and Bro. Oscar B. Landrum of Ackerman led the singing.

The writer is with Pastor C. H. Ellard in a meeting at Concord, Calhoun County, this week. The prospects are fair for a good meeting.

The Yalobusha County Baptist Association will meet with Mt. Gil-lead Church, six miles north of Coffeeville, on Wednesday and Thursday following the second Sunday in September. You are cordially invited to be present.

Bro. Fields, of the Georgia Baptist Orphanage, is assisting Pastor L. E. Roane in his meeting at Wayside, Yalobusha County, this week. Rev. W. E. Lee of Como was with him at Scobey last week.

Elder Cecil H. Ellard is pastor of Concord and Sarepta Churches, Calhoun County; he also farms some, teaches in the winter and has care of his aged mother, afflicted aunt and some sisters. He is a busy preacher.

The Yalobusha W. M. U. met with Oakland Church August 30th. A fuller report will be given later.

ESKRIDGE

Five miles south of Duck Hill, Miss., there is a little station, Eskridge by name. It has no depot, only a flag stop. A few years ago a consolidated school was established here. In January, this year, we organized a community Sunday School, using Baptist literature. We had no church and no church house, so we used the school building in our Sunday School work. The Lord has graciously blessed the work and on the first Sunday in August we began a community meeting, with Rev. J. W. White, of Kosciusko, doing the preaching. The Lord was with us and graciously blessed the meeting with the following results:

On Friday at the eleven o'clock service a missionary Baptist church was organized with twenty members. At the evening service of the same day two more joined by letter and six for baptism.

The next morning at 10 o'clock we met at the creek for the baptizing and another joined. And so seven were baptized. The youngest of the candidates for baptism was 14; the oldest 48. Bro. White was called for our pastor and three deacons elected. We are now planning to build a house to worship in. And we want the prayers of the brother-

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hood that our Father may lead us into a useful church. Bro. White is a real gospel preacher of the fundamental type. We are rejoicing that the Lord sent him over to us. We elected Leroy White, a son of Bro. J. W. White, church clerk.

—J. E. Heath.

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**SECRETARY BURNETT OF
BAPTIST BROTHERHOOD HAS
HAD WIDE EXPERIENCE IN
DENOMINATIONAL WORK**

Bro. George J. Burnett, who recently assumed his duties as associate secretary of the Baptist Brotherhood of the South, with the western half of the Convention's territory as his particular field, has had as a preparation for his task a wide experience in denominational service. Much of his work in his own church and association has been exactly along the line he will seek to promote in his new position.

During his sixteen years' incumbency as president of Tennessee College at Murfreesboro, Bro. Burnett did effective service in the enlistment of his own church along general lines and especially in support of the general denominational enterprise. A similar service was performed in his district association. Probably his most distinctive denominational service was performed in the spring of 1922, when he led a statewide three-weeks campaign for the payment of pledges to the 75 Million Campaign. During that time the state board of Tennessee received \$325,000.

In this special effort, as in his new work with the Brotherhood, Bro. Burnett emphasized the points that a financial program must be grounded in a spiritual religion; must be based upon a knowledge of God's Word; must be promoted through the finest Christian fellowship; must be shot through and through with prayer; and any plan thoroughly prepared for and carried out is much better than the best plan which is not worked.

During Bro. Burnett's residence in Tennessee he was president of the Baptist State Convention for two years, served for considerable periods as a member of the state board and the Baptist Sunday School Board; and was for a time president of the Tennessee Association of Universities and Colleges. In his new relation he will serve all the states west of the Mississippi River, along with Illinois, Mississippi, and West Tennessee and West Kentucky.

LIBERTY CHURCH DEDICATED (By L. E. Hall.)

The Liberty Church referred to is in the western portion of Kemper County. Forty-eight years ago, on Monday after the second Sunday in August, I rode up to the church and hitched my horse in the grove near by. I went to help Brother J. C. Foster and his people, in a protracted meeting. On the second Sunday in this August, 1927, I went with the present pastor, Brother Eugene Stevens, from Meridian, to take part in the dedication services of a splendid new church house.

To note all the changes that have taken place in the country and its people would require space enough to write a book. It is enough to say that those to whom I preached then, are not there now. Some of their children and a great many of their grand-children are. Just a few of those who were with us forty-eight years ago, came up to tell me that they remembered me and the meeting of that date. Others would ask me if I remembered their father and mother. The names mentioned were not only remembered. They had a sacred place in the memory of years long past.

The audience was immense. Many were out of doors because there was no room in the house. The entire space from the church building, for some distance, in all directions was literally covered with automobiles. Here, as at every place at which I have preached during the last four years, the audience was made up largely of fine, healthy looking young people.

It seemed to me that the exercises for the entire occasion were just about all they could have been. Brother Stevens directed them. He is a very practicable, sensible man. His great success as pastor and preacher is due to good management as well as good preaching.

A sermon for the morning hour was preached, on time. In the afternoon, talks of five minutes were made by a number of brethren. The pastor made a brief mention of matters connected with the history of the church, some suitable songs were sung during these exercises, a prayer of thanksgiving and supplication was offered, a closing song and benediction terminated the services of this wonderful and eventful occasion.

The new church is, perhaps, as nearly ideal, as possible. It is large for a country church. It has no debt nor any prospect of the death that usually goes with it. Not a dollar seems to have been spent for SHOW, and yet it is a model of neatness and good taste.

Nearly fifty years ago, I was occasionally associated with a brother by the name of Stephens, in Kemper and Lauderdale counties. I was surprised, somewhat, when I learned that the pastor at Liberty was a son of that good man. The father was one of the kindest and most noble spirited men I have ever known. He left his family very wealthy, in the "heritage of a good name." The son has not squandered

his inheritance.

Some times questions arise in our minds, without bidding. I sometimes wonder if our loved ones who have crossed the river, know or care anything about what is going on in this world. If they do, it occurs to me, that the fathers and mothers of those who made up that vast congregation at Liberty last Sunday must have smiled as they beheld what was transpiring at Liberty.

Just before Brother Stevens and I left Meridian he received a telephone message to go to Philadelphia in Neshoba County, and conduct a burial service for a friend whose remains were being carried there from the southern part of the state. He informed them of his engagement at Liberty, and told them that he would be on hand for the funeral as soon as he could go there from Liberty. Near the close of the services he gave the meeting to Brother Vaughn, turned to me, gave me his hand and bade me fare-well. He made his way to the door, entered his car, which was near the entrance to the church building. In an instant the auto was growling, and moved off for Philadelphia, by way of West Kemper, and old Mt. Nelson churches. I can see him now as he told me good-bye. His face was flushed from the awful heat, the care and toil and anxiety which began with the day's beginning. He needed rest but instead he had before him that long and tiresome trip, and at the end of it, the saddest and most trying experience of all that comes to the faithful minister of the gospel. The last duty we can perform for those we love.

Brother Vaughan, pastor of South Side Church, Meridian was with us, and through his kindness I was enabled to reach Meridian in time for the evening, south-bound train for home. Brother Vaughan, like brother Stephens, is hard-worked, and like him, appears to equal to almost any sort of labor or physical endurance. I would like to mention the names of many who were there, but space is too limited. I can say and must, that never in all of my life have I been treated with greater kindness and consideration than I was by this good pastor and his people. For this they have my heartfelt thanks.

I was greatly impressed on learning that so many people in that section read the Record. People to whom I was introduced would tell me, "I read your articles in the Record, and am always glad to get it." They would say some other things that I won't mention, but they filled me with gratitude to God, for all his "tender mercies" to me.

The second Sunday in August, 1927, will be long remembered by the pastor and people, at Old Liberty Church, in Kemper County, Miss.

OUR STUDENT WORK

Since coming to the State Teachers College as student secretary the first of last month I have been able to lay the foundation for some real constructive work which we hope to do when the regular session opens

on September 13.

I found a group of interested students who were in attendance on the six weeks summer school, which has just closed, and together we were able to organize a B. S. U. Council, conduct noonday prayer meetings four days a week, and awaken interest in B. Y. P. U. and Sunday School work. Faculty and students are most favorable to the work we have begun and we expect to present a challenging program to the Baptist students at the opening of the regular session. Approximately 250 Baptists were enrolled in the school term just closing, about 150 of whom were on the campus.

The teacher training schools present one of the greatest fields for service of any of our educational institutions. A writer in one of our religious publications recently makes this striking statement:

"It has seemed rather surprising to me that the great religious groups have not even yet taken into account the influence of the teacher who comes from the teacher training institution. There are over one hundred of these institutions in the United States and they are training 200,000 teachers every year. These teachers in turn come in direct contact with groups of students numbering anywhere from twenty-five to sixty every day. Here in my judgment, is the single channel of greatest influence in the whole American nation and I am speaking out of an experience of forty years in public education."

We are expecting at least 250 Baptist students to be enrolled at the beginning of the next session. If the pastors throughout the state will send us the names of those from their churches who expect to enter State Teachers College in September we will greatly appreciate it.

While I shall be busy during the next three weeks making preparations for the work of the new session, I will be able to conduct B. Y. P. U. or Sunday School study courses or supply for churches in the vicinity of Hattiesburg.

J. H. PENNEBAKER.

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The Chilean Nitrate of Soda Educational Bureau, 57 William St., New York City, has prepared for free distribution on request a valuable booklet which every user of Nitrate of Soda should have in order to enable the intelligent use of that valuable fertilizer to secure maximum results and avoid excessive use. It indicates the quantity to be properly applied in the case of each field crop, garden crop, or in the case of flowers, shrubbery, lawn grass, growth of trees, etc. If you would have vigorous growth avoiding waste of fertilizer, and avoiding possible injury from excessive use, write at once to Chilean Nitrate of Soda Educational Bureau, R 222, No. 57 William St., New York City, mentioning the name of this paper, and the booklet will be sent free of charge.

SIMPSON COUNTY ASSOCIATION IN CENTENNIAL

The Simpson County Baptist Association will convene with the Strong River church, four miles west of Pinola, Oct. 4-5, in a Centennial session commemorating the hundredth anniversary of the Strong River church. All old members who have once belonged to this old church are asked to come back and be with them on this happy occasion. All former pastors yet living are cordially invited to return and take part in the proceedings, to meet and mingle with the brethren of days ago, and renew old acquaintances. The program committee is arranging to have speakers of note in the denomination to be present and speak on subjects appropriate. Rev. J. P. Williams of Mendenhall is the Moderator, and Rev. J. L. Boyd of Magee is Clerk of the Association.

MONTROSE, MISS.

We have had with us for the past ten days Evangelist Wade Smith and Song Director M. E. Perry in a revival meeting that did our church and town as much or more good than any other revival meeting we have had in this church for years. Not only did the meeting have its effect on our immediate membership but both the Methodist and Presbyterian people expressed themselves as being glad these men had come this way.

Under the most trying circumstances was the campaign launched and for a few days it seemed that all the grace the Lord could give would be needed to continue the meeting, however the Lord came in at a time when our faith was at its lowest ebb and gave us a sign that renewed our hopes and rekindled the fires in the hearts of all. Increased interest was manifest in every service. Despite rain, ripening grain and opening cotton the people came throughout the meeting. The effect of the meeting will only be fully known when we all meet over "on the other side."

Mr. Perry gave us a very safe and sane program. He has no tricks nor side attractions. He stays with the old songs, urging the congregation to make that part of the service worshipful and not a time for fun, amusement and frolic. How we were blessed with such a service in song. And Brother Smith's sermons were always timely, well delivered and effective. Never does he deviate from that path laid down by his Master in preaching the Gospel as he finds it in the Book and lets the effect be what it may. Often we found the Word cutting as a two edged sword but our fight would be against the Word and not Brother Smith, consequently we took our lessons, came closer to the Lord and finally, when we were willing to say, "Lord, what wilt Thou have ME do?" We got the victory in the campaign.

Both of these Brothers are good workers, both in and out of the regular preaching services. They spend their mornings and afternoons visit-

ing the people, talking to the Lord and lining up the unenlisted membership. We had four prayer meetings going just prior to the evening service. These were held for the Ladies; two groups each and men in like manner. Also a prayer meeting was held before the morning service.

An outstanding event of the services was when 21 of our members, young and old, came confessing their sins and short comings and rededicating themselves to the Lord for service. On another evening, when an opportunity was given for young people to surrender to the Lord for any service into which they might be called and as we searched our minds for a possible four or six who would take this stand, how delightfully surprised we were to see 50 young people who were members of the three different Churches, came and stood in line while the people gave them a hearty hand shake and wished them well on their new way. It was a great hour with our church. The like has never been seen before. There were also 15 added to the church by baptism and letter. Among this number are to be found persons who have resisted the pleadings of the Christian people of this town for years and years. When Brothers Smith and Perry get someone on their heart and set their purposes and prayers in that direction, almost every time that person is won.

Although our saw mill has cut out and most of our men folks are out of our community doing public work and with numerous other obstacles, both imaginary and real standing in our path, we received blessings far exceeding our fondest expectations. We are now in position to go forward the coming year with a program that will be God-honoring and uplifting. 21 subscriptions were secured for the Baptist Record and dozens of religious tracts distributed during the campaign.

A GREAT MEETING

One of the greatest meetings ever known in Montrose came to a close Tuesday evening, Aug. 16th.

Rev. D. W. Smith, a great lover of souls, did the preaching, in a plain, positive way, and in a convincing manner condemned sin of every kind. Smith is a faithful worker, both in and out of the pulpit; he is in search of lost souls.

Prof. M. E. Perry was the efficient song leader, and brought the gospel message to us in songs. He is also an excellent personal worker. Montrose forces were organized

PARKER'S HAIR BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & \$1.00 at all druggists
HISCOX CHEMICAL WORKS
BATHTON, N.Y.
When washing hair always use Foreston Shampoo

COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS

May 1-August 1, 1926—May 1-August 1, 1927

	Cooperative	Designated	Total	Cooperative	Designated	Total
Alabama	1,605.96	16.75	1,622.71	1,522.83	222.08	1,744.91
Arkansas					139.03	139.03
D. of C.	441.00		441.00			
Florida	1,467.61	115.61	1,583.22	1,527.61	191.17	1,718.78
Georgia	2,017.24	1,304.58	3,321.82	1,417.51	1,032.41	2,449.92
Illinois	429.56	39.11	468.67			
Kentucky	5,883.53	107.30	5,990.83		64.98	64.98
Louisiana	993.32	96.50	1,089.82	499.69	78.59	578.28
Maryland	355.00	25.00	380.00	502.83	228.18	731.01
Mississippi	2,163.16	277.10	2,440.26	2,183.99	208.51	2,392.50
Missouri	2,079.69	257.74	2,337.43	2,057.73	169.31	2,227.04
N. Mexico				59.10	2.00	61.10
N. Carolina	4,257.61	63.00	4,320.61	3,383.34	198.98	3,582.32
Oklahoma	1,294.65	134.72	1,429.37	1,525.37	595.13	2,120.50
S. Carolina	3,253.55	103.63	3,357.18	3,409.87	133.43	3,543.30
Tennessee	4,598.73	447.25	5,045.98	3,487.50	470.02	3,957.52
Texas	1,751.17	659.02	2,410.19	4,518.77	1,221.05	5,739.82
Virginia	7,855.92	907.73	8,763.65	7,013.12	1,460.40	8,473.52
	40,447.70	4,555.04	45,002.74	33,109.26	6,415.27	39,524.53

into four prayer-meetings, all denominations of the town cooperating.

Fifteen persons joined our church and lined up for service, while others may soon fall in line.

Fifty young people rededicated themselves to the Lord and surrendered to do service as the Lord might direct.

Brother Smith and Prof. Perry won the confidence of the people, which was warmly expressed in a unanimous invitation to come our way next year for a ten or fifteen days' meeting.

To the Lord be all the glory.

Yours sincerely,

—L. E. Lightsey.

Ancient: "What's an appropriate gift for a telephone operator?"

Egg: "Why not give her some ear-rings?"—Carolina Buccaneer.

Salesmen Wanted To make big money in part or whole time representing one of the best monumental firms in the South. Complete equipment furnished. Fill out coupon and mail today. Roberts Marble Co., Dept. J. Ball Ground, Ga. Tell me your plan whereby I can make more money.

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Ma and Pa Buzz hear S.O.S.

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FLIT

DESTROYS

Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The yellow can with the black band"

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(Continued from page 12)

Israel to become a great people, of which he was chosen to be King, because of his deep sense of unfitness to administer the affairs of the throne, and, lastly, because God had invited him to make a request of him; "therefore," what God had done before, he would do again, what he had purposed in the choice of Israel he would carry on to completion in the choice of suitable men, and their endowment with wisdom and strength to accomplish the responsible tasks which they are called to discharge.

2. The content of his request is interesting and instructive. There was an absolute freedom from all selfishness, only that which would qualify for an efficient service of the people in one special function. Modern conceptions and current discussions have augmented the content of Solomon's request. Common-place homilies have exaggerated the real heart of all that Solomon asked and so enlarged its scope as to rob it of real significance.

3. His request was very specific and finds its richness in its limitations. He requests of Jehovah the power to discern the good from the evil, to know the right from the wrong. This power to discern the right from the wrong with unerring precision was of the highest possible value to the king, who was the Supreme Judge of his people. Indeed this was his chief function. The king held the scale of justice in his hands for a people whose moral judgment was obtuse, whose consciences were untrained. Our own times are sadly defective in the high sense of the eternal principles of right in the adjudication of human contentions. Not only the judge upon the bench, but the jury in the box and the advocate are sadly defective in their power to discern the right or their regard of equity and justice in the courts of the country. What is right and the method of its application are thrown to the scrap-heap through ignorance or perversity, or both. Men violate the law with a hope of defeating the ends of justice, and escape the penalty which their reprehensible conduct justly deserves. "Solomon's prayer exhibits: (a) a strong sense of personal responsibility and conviction that high position involves corresponding duties; (b) a consciousness that truth and falsehood, right and wrong are not always easy to distinguish, and that to discern between them there are needed special gifts of the heart and understanding; (c) that such gifts are derived from God, who bestows them in answer to prayer." (Dummelow.)

4th—Solomon's sincere prayer for this high gift of moral discernment opened up a channel deep enough and broad enough for other confluent streams of God's blessings to flow into it. His prayer was the key that unlocks the windows of heaven, through which flowed down and out upon him streams of blessings, of which he had not nor prayed. "And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any

among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and any commandments, as thy father, David, walked, then will I lengthen thy days. And Solomon awoke; and, behold, it was a dream; and he came to Jerusalem and stood before the ark of the covenant of Jehovah, and offered up burnt offerings and offered peace offerings and made a feast to all his servants." (Verses 13-15.)

1. Note in detail these additional blessings: (1) Riches; (2) honor, surpassing the riches and honors enjoyed by all the kings of his time; (3) length of days, conditioned by Solomon's observance of Jehovah's commandments and statutes. The way to good health and a long, useful and joyous life is found in obedience to the divine laws, which are given to govern us in the present world order. Break these, and you pay the penalty. Keep them, and you are rewarded.

2. Note the result of this dream upon the conduct of Solomon, when he awoke. (1) He returned to Jerusalem and in that sacred shrine in which the ark rested, and stood before it; (What must have been his meditations!); (2) he there offered burnt offerings and peace offerings, indicative of his complete consecration to the service of Jehovah and the exultant joy which thrilled his soul, because of Jehovah's gracious gifts and promises unto him.

EBENEZER CHURCH, COLDWATER ASSOCIATION

We closed a very enjoyable meeting at the waters of baptism Sunday afternoon, the 14th inst. This historic church has been sorely afflicted by death and removal. As late as the building of the Baptist Memorial Hospital it gave \$3,000.00 to that purpose in 30 minutes. The white people who took the places of those removed have been so largely non-church goers. The four or five men of very medium circumstances who remained to finance it have had grievous afflictions and heavy hospital bills. The seven received were the first to join in five years. There were no young people in our few families.

The preaching was done by the Christly G. C. Sandusky, pastor at Holly Springs. His facial expression, his directness in preaching, his belief of the whole Bible and his clear ring on "grace" kept me constantly reminded of the beloved Joshua Gravitt of Denver, Col., whom I've sometimes thought the best preacher of my day. Bro. Sandusky won a permanent home in our every heart. God bless him together with the Record and its entire family.

In good hope behind the Blood,
—R. A. Cooper.

Brother J. A. Lee writes: After six very pleasant and I hope profitable years in the delta, I am resigning at Tutwiler, Miss., to take effect on or before the first of December. If a work should open up before the first of December I could arrange to

move to it.

I am willing to serve where the Lord wants me; however, I would like to go back to middle or south Mississippi.

Any church or person desiring to communicate with me regarding work may do so at Tutwiler, Miss., Box 61.

May the Lord bless His Kingdom work in Mississippi and give me a part in it. Any brother desiring to put me in touch with work, I will greatly appreciate it.

LEBANON ASSOCIATION

The time of the meeting of the Lebanon Association has been changed from the 4th and 5th of September to the 13th and 14th. The Association will meet at Lumberton on Tuesday morning at 10 o'clock, September the 13th. A fine program has been arranged and we are expecting a fine attendance and a great meeting.

—W. S. Allen, Moderator.

THE ORPHANAGE SIGNAL

There was an error in last week's article which stated that we were in need of towels, pillow cases and quilts. That should have been that we do not need at present the above articles.

We Need at Present—

- 1—Sheets for double beds.
- 2—Table cloths, six by eight feet.
- 3—Table napkins.
- 4—Dresses or cloth to make nice dresses for Sunday use for girls from 13 years of age up. Also, under garments.)
- 5—Clothes in general for boys from the age of 14 up.
- 6—Toothbrushes.
- 7—Toilet soap.
- 8—Lead pencils.
- 9—Shoes of all sizes from 1 to 8½.
- 10—Hose and socks.
- 11—Caps and hats.
- 12—Food-stuff is always in demand.
- 13—Window curtains and shades.

TWO GOOD MEETINGS

In the last few weeks I have been in two unusually good meetings, one here at the Seminary Baptist Church and the other at Salem Baptist Church near Collins, Miss. This is my first year as pastor of these churches, and the members asked me to do the preaching during the revival services. Our meeting began at Salem on July 29 and closed Aug. 5. We had Bro. Cluffie Cannon, who graduated in the course of Gospel Music at B. B. I. last year, to lead the singing. Bro. Cannon is a splendid personal worker, and an excellent soloist and congregational leader. The people were delighted

with his work, and he greatly helped in making our meeting a success. In this meeting we had thirty-six additions, thirty-one of these by baptism and the others by letter.

Our meeting began at Seminary on August 12 and closed last Sunday, Aug. 21. Bro. D. D. Kennedy, who is cashier of the Seminary Bank, had charge of the music. Bro. Kennedy is also a splendid gospel singer and personal worker, and his fine work was greatly appreciated by our people. Here again we had thirty-one additions by baptism and two others came by letter. Of the sixty-two who came for baptism in the two meetings forty-six were men and boys.

In both of these meetings from the beginning the attendance and interest was fine. The people were much in prayer, and the presence of the Holy Spirit was manifest not only in the convicting and converting of the lost but also in strengthening the saved in their desire to serve their Master more acceptably. Our hearts have been made to rejoice, our faith has been increased, our love has become more genuine and harmonious, and our hope has been brightened by the outpouring of the Holy Spirit among us.

Yours fraternally,

—H. K. Ezell.

We turned down some revival meetings that we could not get to this summer, but we have some open dates for this fall. Pastors and churches interested may address us at P. O. Box 378, San Antonio, Texas.
—Evangelist R. G. Baucom.

MISSISSIPPI WOMAN'S COLLEGE

All Freshmen are expected at College for Freshman Day, Tuesday, September thirteenth, ten o'clock. Come on Monday if possible. This is important.

J. L. Johnson,
President.

FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

Call or write,

Dr. Harvey F. Garrison,
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Tuition and Room-rent free. Scholarships available for approved students. Seminary's relations to University of Pennsylvania warrant offer of the following courses:
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III. Resident Training for Advanced Scholarship. Graduate Course. Seminary degree Th.M., University degree Ph.D.
Address MILTON G. EVANS, President, Chester, Pa.
The Seminary maintains a Correspondence Department for Ministers and Christian Workers. Faculty Certificate. Total expense about \$10.00 a year.
Address RITTENHOUSE NEISSER, Director, Chester, Pa.

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., September 8, 1927

NEW SERIES
VOLUME XXIX, No. 36

Pastor J. C. Wells was given a happy welcome at Senatobia as he comes back to his native state.

Pastor John A. Green resigns at New Zion in Walthall County to accept the care of the church at Foxworth.

The church at Prentiss recalled Pastor J. B. Quin for another year at an increase in salary. The work prospers and he is appreciated.

The Christian Observer, a Presbyterian paper, says that in 1923, 11,873 infants were sprinkled in the Presbyterian Church, but in 1926 the number dropped to 6,660.

A secular paper says the church has become less popular and less powerful precisely because it has sought to be more so. Worth thinking about.

Brother J. W. McGavock and his wife sail this week, returning to their work in Chile. He has been pastor at Hernando during their stay here and will carry with him the love and good wishes of all our people.

People are divided into four groups: those who can't read, those who don't read, those who read as a diversion, and those who read with a serious purpose to be profited. Which of these classes is the largest in your community, or your church?

Evangelist C. C. Jones writes: "Have just closed four meetings in country churches, Mt. Rose, Clarke County; Midway, Newton County; Strong River, Simpson County, Little Bahala, Lincoln County—seventy additions."

Chaplain C. C. Bateman, retired, of the U. S. Army, says: "Among the many illiterates I have met among men during a ministry of more than forty years as pastor and chaplain, I have never known a Jew who was unable to read and write some language."

We had the pleasure recently of hearing Marion Talley sing to a \$3,000 house in Colorado Springs. She is just a young girl hardly more than out of her teens, but has made already an international reputation. She sang in five different languages, but there was more soul in one gospel song than all the rest. When she sang, "No Night There", people sat holding their breath, and some of them praising God. We were told that she once sang in a church choir in Kansas City.

In two years of service as pastor at Port Gibson, Brother Leon V. Young baptized 75 and welcomed 20 others by letter, at the regular services, there being no protracted meeting. Two Daily Vacation Bible Schools were conducted. Since going to Union Church and Pleasant Hill Churches, he held a meeting at the latter place and received 13 members, 10 of them by baptism. He assisted Pastor J. H. Purser in a meeting at Unity Church in which nine were baptized and a deacon ordained. In a meeting at Bethesda in Jefferson County eleven were baptized. The people at Union Church moved his household goods, had a table spread, and a yard full of chickens.

NOTICE

Any who expect to attend the Fourth Congress of the Baptist World Alliance in Toronto, June 23-29, inclusive, 1928, will please write me at once in order that your name may be enrolled as a messenger. Dr. Hight C. Moore, of Nashville, has been authorized by the Executive Committee of the Southern Baptist Convention to issue credentials to messengers from our Convention. We are supposed to have one messenger to every one thousand church members. Dr. Moore will send credentials to our State Board office for distribution. It is important that you send in your name so we shall know how many to order.

—R. B. Gunter.

Brother and Sister B. L. Mitchell go to Cuba, Ala., to the home of their daughter, Mrs. Stallworth, who is president of the State W. M. U. These dear people are lovingly remembered in Mississippi.

The bishop of London after a visit to America and study of prohibition, said he found so many symptoms of social betterment that he gravely doubted if Britain could continue to compete with us if she continued to spend a billion and a half dollars in drink.

We grieve with Brother C. T. Johnson, our State Evangelist, and his wife in the loss of their daughter and her husband last week by drowning near Port Arthur, Texas. The bodies of Mr. and Mrs. Ben Linton were buried in his old home in Georgia.

Eastern University is a new orthodox Baptist school in Philadelphia which opens this autumn. Already two buildings are provided and a faculty secured. Dr. Charles T. Ball is president, who was for awhile president of Eastern Baptist Theological Seminary, which in two years time has acquired property and endowment of two million dollars.

Dr. Cody, editor of the Baptist Courier, has a splendid article in answer to Dr. Provence's contention that a convention has no right to make debts or financial obligations. We can give only the last paragraph:

"As to the New Orleans Hospital: Dr. Provence writes as if this work was not begun by proper action of the Convention; and as if now all were looking upon it as a blunder. He is certainly mistaken in both points. Any one who will look into the history of this Hospital can easily find that for three or four successive years the Convention endorsed it. Besides, there are great numbers of our very best and wisest who feel that this Hospital is nothing less than a truly great instrument for Christ's cause. Their views prevailed, in several open meetings of the Convention, prevailed over the views of some of us after full discussions, prevailed by large majorities; and it is our opinion that, as good Baptists, we ought to go with our brethren."

The church at Carthage has called Brother Bryan Simmons as pastor for one Sunday.

The time of the Walthall County Association is changed to Oct. 20-21. A. F. Davis, moderator.

Harvey Gray goes from Hickory Flat, Miss., to Barton, Ark., to take charge of the Consolidated School.

Pastor R. B. Patterson begins his work with Davis Memorial Church in Jackson the middle of October. We bid him welcome.

It is said that in 1850 hardly one person in six in the United States was a church member, while in 1926 one in three was a member.

Dr. T. W. Talkington, of Ozark, Ala., has been extended a hearty and unanimous call to the Crystal Springs Church. He will arrive with his family Sept. 7th.

Mr. Howard Spell, who was in poor health for many months, has sufficiently recovered to begin work as assistant instructor in the English Department at Mississippi College.

A letter from Dr. L. P. Leavell tells us that he is at Hot Springs rejoicing that his good right hand is yet able to work; and we rejoice at the sight of his handwriting. He continues his work in the B. Y. P. U. quarterlies.

Brother J. D. Fulton has served Salem Church in Kemper County for 27 years; Good Hope in Winston County 22 years; Bethel Church in Winston County 16 years; and they have all called him indefinitely, that is with no time limit.

The church at Drew on last Sunday called Dr. W. R. Cooper of Blue Mountain as pastor, and are hopeful of his acceptance. He gave several years to churches in the Delta and is greatly beloved among them.

J. C. Owen, once pastor of Fifteenth Ave., Meridian, has resigned his church in Greenville, S. C., to become field secretary of a child welfare association in the interest of Chinese children. His home will be Spartanburg, S. C.

Wayne B. Wheeler, General Counsel for the Anti-Saloon League of America, died Sept. 5. He was one of the greatest lawyers in America and the constant and astute watchman in the fight with the liquor forces. He will be greatly missed in the fight. There was no man more thoroughly hated and feared by the wet emissaries of the devil.

The editor wound up his ten days' vacation with a Sunday of rest in Memphis with loved ones. In the morning we heard Dr. A. U. Boone at the First Church. He asked all who were born in Mississippi to stand up to greet the editor. A large part of the congregation stood. Dr. Boone has been more than 25 years in this pastorate and preaches with greater power than ever. At night we had a great missionary address by W. C. Taylor of Brazil, who is at home on furlough.

The Baptist Record In Sixty Percent of the Baptist Homes by Last of October

THE VALUE OF DENOMINATIONAL PAPERS

Austin Crouch, Executive Secretary

Denominational papers have made so large a contribution to the life of our denomination that it is impossible for anyone to adequately state their worth. Their helpfulness reaches out in every direction—to the individual reader, to the home, the church and the denomination at large. In order that we may not grow indifferent in our evaluation and lax in our appreciation of our papers, it is worth while that we consider from time to time the outstanding elements in their value.

In the first place, the denominational papers are valuable in the kind and variety of information furnished. In every sphere of life, the importance of information is recognized. There are hundreds of papers and magazines on business, farming, manufacturing, and many other subjects. These are all valuable to those who are interested. How much more important it is that a Baptist have information about the affairs of his denomination and about the interests of his Master's cause. Every Baptist should have his memory well stored with all kinds of facts about his denomination—about the various departments of work and the method of conducting them, about the needs that are pressing, about the results that are soul-stirring, and about all the affairs of Christ's world program. There is no better way to obtain these facts than by carefully reading week by week the denominational papers. In fact, there is no other way to do it.

The denominational papers are valuable, in the second place, in teaching Baptist doctrines. There are certain doctrines that are distinctively Baptist. They are, we fully believe, the correct interpretations of great Bible truths. Our people should fully understand these teachings and be able both to defend and to proclaim them. Our papers, from time to time, wisely discuss and explain our distinctive doctrines. And, of course, they expound the great Bible truths that are held in common by all Christians. All should desire to know what the Word of God teaches concerning vital matters—matters effecting both time and eternity. At this point, our denominational papers render a service that cannot be fully estimated.

Again, the denominational papers are valuable in the enrichment they bring to the spiritual life, which must have food just like our physical and mental systems. Without food the body will weaken and die. Without great thoughts on which to dwell the mental powers will rapidly decline. And without proper food the spiritual life will not grow. There is much such food to be found in our denominational papers. The interpretation of passages of Scripture, the devotional articles, the stories of faith, of sacrifice, and of Christian heroism—these all stir the soul with high and holy ambitions.

The denominational papers are valuable too, as an offset to the baneful influence of the trashy literature now flooding the country. There is little use to bewail the fact that such literature is in circulation. The best way to meet it is to provide other literature that is good. For this reason, if for no other, every Baptist home should have the weekly visit of one or more denominational papers. Few things are more important than the reading of our people. It is true that as a man "thinketh in his heart, so is he". What a man thinks about reveals the kind of man he is. And it is also true that what a man reads largely shapes his thinking. Parents should see to it that their children have only the purest and best reading matter. In providing such reading matter, of course, the Bible will come first. Each member of the family should have a Bible as his or her very own. Close to the Bible should come the Baptist state paper as an expounder of the Bible and a conveyor of worldwide religious news.

Furthermore, the denominational papers are

valuable in the denominational results they produce. Every worker, in whatever line of denominational service he is engaged, knows the value of our papers. If our denominational papers were discontinued, all our denominational work would be in a sad plight.

Realizing the helpfulness of our papers in our work, the Southern Baptist Convention endorsed and urged a campaign endeavoring to put our denominational papers into at least sixty per cent of our Baptist homes. By all means this ought to be done. The results would be wonderful and heartening. There would come a widespread interest in all our affairs—local, state, south-wide, and worldwide. Individuals by the thousands would become enthusiastically active in the Lord's work, many of our churches would take on new life, and "millions for the Master" would come pouring in from glad givers.

How are we going to reach this desired goal? By all the pastors and readers of our papers becoming interested in the matter. Remember that those who do not take the papers will not see this or any other article or editorial concerning the importance of our denominational papers. You, the readers, will have to tell them and urge them, persistently urge them, to subscribe for their state paper. Become now an enthusiastic booster for your state paper.

THE PERFECT KING

A. D. Muse

A Sermon Preached at Shaw, Miss

Text: Rev. 1:5-6. "Unto Him that loved us and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father."

This is a study in Matthew.

Matthew was a former tax collector and wrote for the Jews to prove to them that Jesus of Nazareth was the Jewish Messiah and King, come in fulfillment of Jewish prophecy and ritualistic type.

His characteristic expressions are:

1. "That it might be fulfilled which was spoken of the Lord by the prophet saying"
2. "The Kingdom of Heaven"—

Matthew gives sixty quotations from the Old Testament.

He uses the expression "Kingdom of heaven" 32 times.

He is thoroughly Jewish in his thinking. Every thing falls into groups of seven with him.

There are seven groups of teaching in the Sermon on the Mount.

There are seven different phases to the last group.

There are seven successive miracles.

There are seven parables in one group.

It is perfectly logical that though this Gospel was not written first that it should be placed first in the arrangement of the books. I have often told you that I believe the Holy Spirit directed the arrangement of the books. Matthew at once swings open a door that opens both ways—into the New and back into the Old Testaments—"The book of the generation of Jesus Christ"—opens into the New Testament. "The Son of David, the Son of Abraham"—opens back into the Old Testament. The New Testament is an unfolding of what is infolded in the Old.

Matthew, a Jew, a publican—employed by the Roman Government, was familiar with the types and shadows of the Old Testament and the Jewish hopes and expectations of a coming King and deliverer who would bring back the Golden day of Israel's national life; also was familiar with the workings of a great world empire and used to thinking in the terms of both the Jewish hope and the actualities of a great world power. He was thoroughly fitted in his mental process, in his experience and his training for the task before him of interpreting Jesus of Nazareth in the light of the Jewish types and prophecies as the expected One. His book is distinctively Jew-

ish in tone and message, very methodical in make up and kingly in message.

He opens with "Son of David—Heir to the throne. At once the fulfillment of Israel's hopes—"Son of Abraham"—A chosen "seed". This Paul clearly sets forth in Galatians.

He speaks thirty-two times of the "Kingdom of heaven"—The kingdom of David is fallen. The kingdom of Caesar is not in view here. Rather it is in contrast. The king came out of heaven. He was proclaimed from heaven. He went back to heaven. He is coming again from heaven. He was heavenly in origin. He was heavenly in character. He was heavenly in conduct. His kingdom is only earthly in location and produces a heavenly condition.

"Hath made us priests and kings."

We are kingly in character. We are children of God. We are born again. We are made heirs of God. We are joint heirs with Him. We shall reign with Him. We shall inherit this earth with Him. We shall rule over it with Him.

We are given a kingly code—the sermon on the mount. This is not the law of this age nor of this world. This is not the law of society nor of commerce nor of state. As society, commerce and state rise to this standard, living conditions of the world will be bettered, but it is not the business of the church to legislate these on the world. They are not held by society en masse by legislation but only come to be by the process of individual regeneration. There is no hope held out in the Word of God that this will ever be in this age, when all men shall be regenerate and of the Kingdom of Heaven. But rather the contrary is true to the tone of the scriptures. But there is coming a day when all this earth, from the heart of the continents to the isles of the sea shall live by this code when He comes back as King. The world will then be ruled by this code under the mandates of the King in person on the earth.

The law of the Kingdom is not for salvation but for the saved. The saved are spiritual in character. This is spiritual in character. The Golden Rule will never rule this earth by operation of Golden Rule societies nor the observance of Golden Rule weeks. These laws are not the product of legislation nor can they be enforced by legislation. They are not the standards of a philosopher, but the expressions of the life of God, and so can never be enforced by education. In this age they are operated only by the individual and so can never be enforced by organization. Only when "Every knee bows and every tongue confesses that he is Lord of Lords and King of Kings", when "They shall look upon Him whom they have pierced" and when "A nation shall be born in a day" shall the whole earth live by the sermon on the mount. These laws are not the results of legislation but the expression of a divine life. The King here treats of innate principles. He did not say—"Be poor", "Be meek", "Be hungry", "Be merciful", "Be pure", "Be persecuted"—but He said "YE ARE"—it is a state of being. Salt-savor—state of being—natural characteristics. Not "Make your light shine", but "Let it shine"—just give it a chance. He did not abrogate the law—every thing that was sin under the law is still a sin. Every thing the Jew was forbidden to do the Christian has no desire to do. He simply announced that he had fulfilled the law. Then he put the heir to the kingdom into a higher real than the subject of the law—"For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter the Kingdom of Heaven". Matt. 5:20.

You pay your honest debts—they did too.

You have never killed any one—neither did they.

You have never robbed a woman of her virtue—neither did they.

You forgive those who forgive you—so did they.

You return one favor for another—so did they.

You do for a man just what he asks you—they did as much.

You treat another man as he treats you—they did as much.

You love those that love you—they did as much.

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven". We are kingly in character, born into the family of the King. We are living under a kingly code. We are under no law but in a life. We have not the law of letters but the law of life.

Let us be heavenly in conduct! We are not under law but in a life. He fulfilled the law, every jot and tittle. Not one passed away, but all was fulfilled. "We are not under law but under Grace". Rom. 6:14. Grace contrasts with law. But it is not parallel with it. It is above law. He did not redeem us from the law to put us on a plain beneath the law but transcendently above the law. Let us live above its plain! We are not under the precepts of law but the power of love. Our Lord said "Thus it becometh us to fulfill all righteousness". This He said at His Baptism, when He came to receive that sign of death and the grave. "We are buried by Baptism into death". He speaks at His Baptism of fulfilling all righteousness. It is when His followers take the same place, content to die that they may live, that righteousness will be fulfilled in them also. There is no righteousness and fulfilling of the law without death. The law brings death. It brings death either way you take it. If I am perfectly obedient it kills me. For I am commanded to love God and man perfect. This would soon consume me. It did Him. If I am disobedient it will kill me, for "Cursed is every one that continueth not in all things written in the book of the law to do them". Grace comes in and meets a man in death. He must confess himself dead. Therefore we are Baptized. Jordan's waters roll over our bodies as they did the body of our Lord. No sooner do we take the place as dead ones, and our lot as sons of men, than heaven and the Kingdom of heaven is opened unto us. Then Grace produces Grace. Christ died for us and we ought to lay down our lives for the brethren. And if we loose all we know that the kingdom of heaven is yet ours.

In that kingly conduct we are associated with sinners. We are not of them but we are amidst them. We are not like them but we love them. We are not with them but we are among them. The Pharisees excluded themselves from all common sinners and boasted of the fact that they were better than these. But He who was from heaven and announced from heaven and heavenly in character and conduct, better than sinners, better than the Pharisees and better than the best, in His baptism was identified with death deserving sinners, and in life ate with them and was judged for it by the Scribes and Pharisees. At His baptism in which He symbolically associated Himself with death deserving sinners, the heavens opened and the Father testified "This is my beloved Son in whom I am well pleased." We too who are heirs with Him of the Kingdom, and are priests and kings of God our Father, when we like Him, fight not to establish a Kingdom here, but go down under the waters in the symbolism of death to self, sin and satan, come up out of the death we symbolize and are driven forth into the wilderness of this world to be tempted of the god of this age, we too will hear the "I am well pleased." Have you ever heard it? Be honest, now. Have you really heard it?

One last thought I want to leave you—As heir to the kingdom, your self a king, and some day to reign with Him over this earth, when the kingdoms of this world have become the kingdoms of our Lord and His Christ,—He was misunderstood, misinterpreted, and misjudged. He lived the separate life in their midst. He was a wonder to them. They could not understand Him. The world has always crucified the people it could not understand. They misjudged Him

and mistreated Him. But He strove not against them. The bruised reed He did not break. The smoking flax He did not quench. Pattern your life after Him. Live like a king with the commons. Live like God with the world.

"THY KINGDOM COME"

What does Kingdom mean? What is necessary to constitute a Kingdom? It requires Territory, Subjects (citizens), a King and Law.

"There was a man sent from God, whose name was John. He was not that Light, but was sent to bear witness of that Light." John 1:6-8.

Before the birth of John, the angel said unto his father, Zacharias, "He shall be great in the sight of the Lord. And he shall go before him in the spirit and power of Elias" (Elijah) to "make ready a people prepared for the Lord." Luke 1:15-17.

"In those days came John, the Baptist, (the first New Testament preacher; the first to baptize in water), preaching in the wilderness of Judea, and saying, Repent ye: for (because) the kingdom of heaven is at hand", (is here, present; within you, in your midst). Mat. 3:1-2.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Mat. 4:17.

Although both John, the Baptist, and Jesus, the Son of God, had declared, at the beginning of their ministry, that "the kingdom of heaven is at hand", composed of the people whom John was sent to "make ready, prepared for the Lord", he afterward taught his disciples to pray, "Our Father who art in heaven" (God's "dwelling place"), "Thy kingdom come".

Is there, in any respect, any difference between "The kingdom of heaven" established by our Lord himself, during his personal ministry, constituted of the people "prepared" for him by John the Baptist, whom he sent before him for that purpose, and the kingdom of "Our Father", for the coming of which we are taught to pray? Jesus said, "My kingdom is not of this world", meaning that those of his kingdom, the "kingdom of heaven", then "at hand", were different from those of the kingdoms of this world. "Ye are not of the world; I have chosen you out of the world; therefore the world hateth you." John 15:19. John baptized those only who gave evidence of repentance by "confessing their sins." Mat. 3:6, 7, 8. "Ye must be born again." John 3:7.

"If any man be in Christ Jesus he is a new creature; old things have passed away; behold all things are become new." 2nd Cor. 5:17.

"They were all (about 120) with one accord in one place, and were all filled with the Holy Ghost." Acts 1:15; Acts 2:2-4.

"They that gladly received (believed) his word were baptized; and the same day there were added unto them (to the 120) about 3,000 souls." Acts 2:41. "And they continued daily with one accord in the temple, praising God and having favor with all the people. And the Lord added to the church, (to the one hundred and twenty and three thousand) daily such as were saved—the saved.

The "kingdom of heaven" which was "at hand" and which our Lord called "My kingdom", was composed of persons possessing the foregoing described scriptural characteristics, or qualifications for membership in his "kingdom of heaven".

The first New Testament church, located in Jerusalem, composed of penitent, baptized, believers, prepared by John, and those "the Lord added to them" was the nucleus, or beginning, of the "kingdom of heaven"—heaven-like kingdom.

After churches "were multiplied", (Acts 9:31) they were (and are) the constituents of the "kingdom of heaven" on the earth.

The wheat and the tares must grow together in the field (the world), Mat. 13:38, until the harvest, the end of the world, (the age).

Our Saviour said, "All power (all authority) is given unto me in heaven and in earth". Mat.

28:18.

David said, "The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool". Acts 2:34-35. "And he must reign until he hath put all enemies under his feet". 1st Cor. 15:25. "But when he saith all things are put under him, it is manifest that He is excepted, who did put all things under him". 1st Cor. 15:27. Christ is head over all things to the body, the churches; ("the kingdom of heaven") the only law giver.

When he returns, in person, with his saints, and, with them, shall "reign on the earth", (Rev. 5:10) one thousand years; and the work of redemption is finished; and when all things shall be subdued unto him; then shall the Son also himself be subject unto Him who put all things under him, that God may be all in all." 1st Cor. 15:28.

Then, and not until then, will the prayer, "Thy kingdom come" be answered, and "Our Father's will be done on earth as it is done in heaven."

—C. M. Sherrouse.

THE WINONA LAKE CONFERENCE

Ben Cox

I have just returned from a very enjoyable stay at Winona Lake, Indiana, attending three conferences, Bible Conference, the No-Tobacco Conference and the meeting of the World's League Against Alcoholism.

Five hundred and seventy-two preachers were registered at this Bible Conference. It was said to be the best ever held in the history of the movement. I think W. E. Biederwolf and his associates are worthy of much credit for the fine program put on.

I am of the opinion that there is no place in the world where one can get as much for the expenditure of the same amount of time, effort and money as at the Winona Lake Conference. The very fine meetings of the No-Tobacco League were held and some strikingly educational pictures were placed on the screen.

One of the most impressive occasions was when the large Boys' Band of Muncie, Indiana, rendered some fine selections, in really first class style. Of course, I was interested in the band but I had no idea that they could play so well. It is a striking fact that no boy can be in the band who smokes. The leader insists that no boy who smokes can be thoroughly efficient in the band.

At the World's League Against Alcoholism, fifty-seven countries were represented. It was an impressive occasion on the last night. There was a roll call of nations and two minute responses were made. Miss Houlder, who has spent two years, and Mr. Gifford Gordon, who has spent three and a half years investigating prohibition conditions in the United States, stirred the great audience when they announced they were going back to Australia and report that "Prohibition Prohibits". They said that all the information they had been able to secure in Australia was from a "wet press".

SEMINARY OPENING

The Southern Baptist Theological Seminary will open on September 20th at 10 A.M. in the Chapel at Norton Hall, The Beeches, 2825 Lexington Road, Louisville, Kentucky. All new students should bring credentials in the form of ordination or license papers or letter of recommendation from the church of which they are members. The first meal will be served in the Dormitory building, Monday night September 19th.

Special exercises will be held Tuesday night, Wednesday morning and Wednesday night, commemorating the coming of the Seminary to Louisville, fifty years ago. An interesting program outlining the work of the Seminary with reminiscences of the early days will be given. Our friends everywhere are cordially invited.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

SONS OF THIS WORLD

Jesus said, "The sons of this age, or world, are wise for their generation than the sons of the light." A look into the advertisements of a daily paper last week gave a fine demonstration of this truth. Being near to Denver on the day that Lindbergh was to make a visit to this city "a mile high", we bought a morning paper from this capital of the golden state and glanced at the news and at the advertisements. Of course, there was a fine picture of "America's Lone Eagle" on the front page, with no grin on his face but a far away serious look in his eye. The bringing of Lindbergh to the city was a great advertising stunt in itself, for it quickened the pulse of business in the whole body.

But that was just the beginning. On page after page there looked out at you advertising that got your attention, from almost every line of business in the big city. There were pictures of Lindy and pictures of airships and quotations from him or about him galore. Here was a famous brand of men's hats with "Hats off to Lindy". The hotel at which he would stop didn't fail to "tell the world". A restaurant announced a Lindy dinner at 6:30. A music store proclaims Lindy records for sale, giving his speech in Washington with Coolidge thrown in. Here's a flying school that will teach you to fly like Lindy in eight hours, for \$75.00. Here's a cold storage company, dependable like Lindbergh. Here's a covering for houses advertised because Lindy's plane had it. Here's a candy dealer telling you that Lindy likes candy, according to his biographer. Of course, the dealers in motors tell you that theirs is the kind that Lindbergh uses. A firm which can't find a connection any other way will at least have a flying machine weighted down with its samples. The beetroot sugar industry has a large beet with a big propeller and the leaves spread to cover a large part of the world. Here's an auto sales company with a group picture of their salesmen who were "boyhood friends of Lindbergh". A bakery advertises that Lindy crossed the Atlantic with a sandwich, showing that bread is the best food. The best that the Piggly Wiggly can do is to head a big ad with "Welcome Lindbergh". A roofing sales agency gives you a bird's-eye view of the roofs of Denver, showing how much of its goods Lindy will see as he sails over the city. A moving firm shows you how quickly they can transport your household goods, as if by airplane. Of course, motor oils and gasoline salesmen tell you that Lindbergh uses gas and grease. A motorcycle company tells the world that Lindy is an expert motorist. A filling station tells you that gas will take you over a sea of troubles in the shortest time. Here's an oil company that tells you that Lindy used their goods in crossing the Atlantic. A big bank informs you in a half page ad that Lindbergh could never have crossed the Atlantic Ocean if he had not saved \$2,000. A

floral company urges everybody to "wear a flower to greet Lindy". A candy store offers to deliver the goods with the speed of an airplane.

The public service corporation tells you how they "blaze the trail" like Lindbergh, taking a full page to show the trail blazers from Columbus, through the covered wagon, the locomotive, the automobile, the airship to illuminating the world and empowering it with electricity.

Another baker tells you that if Lindbergh had started from Denver he would have certainly carried their bread.

Wonder if Christian people are giving wings to the gospel message today as the world is to all its business. In this age when a message circles the globe in eight minutes how long will it take the gospel to girdle the world? When men are going round the world in less than a month, are we going to be contented with centuries of effort? Are we taking the snail as our symbol and the century plant as our flower? Are we satisfied with methods and results of a hundred years ago? Suppose John the Baptist had had a radio! Suppose our generation had a John the Baptist! May the Lord give us wisdom; and may his Spirit put a passion in our hearts and wings on our feet.

VACATION ON WHEELS

Nowadays you must rest while you run and slumber over the rumble of wheels. So from Aug. 25 to Sept. 3, the editor took his outing from Pearl River to the Rocky Mountains. There was no time to lose. After what was possibly his most strenuous summer he accompanied his better half to Colorado Springs via Memphis and Kansas City to the foot of Pikes Peak. We had plenty of room, as for over 600 miles of the way we two were the only passengers on our Pullman. As we hadn't had the pleasure of each other's company much this summer, we found this agreeable.

On the second morning we rose early to be greeted by the golden crest of Pikes Peak, which in spite of its bulk and three mile height, seemed particularly active, for it jumped first to one side of the road and then the other in front of us for about fifty miles. It seemed to be playing hide and seek with us, or peekaboo, as our train twisted and squirmed like a blacksnake among the hills that formed the starway to this throne of sunlight and snow and aeons. Other mountains there are round about in plenty whose heads and shoulders are draped in green, but this sentinel of the centuries is too near to heaven to cover its head. So near the Throne is it that it bares its head perpetually in His Presence. Only when the drapery of the clouds overspread its summit, or the snow mantles its brow does this mountain cover its head. It alone of the mountains round about shades not its eyes with green as it looks into the face of the Sun. Like the eagle whose eyrie is in its crags it gazes without hesitancy into the azure sky above and around it.

But to descend, and back to our narrative. We had passed through the prairies filled with standing corn like soldiers in solid phalanx, enough to guard the nation against want, and sunflowers which spread their regimental colors in golden glory along every fence row. We came into the hills where sorghum flanks the fields and the cornstalks drop in size to where the jack-rabbits can sit down to supper.

And speaking of jackrabbits, I saw a bunch of them like goats scampering up the hill. Little prairie dogs like doodlebugs come up at the whistle and rattle of the train. I saw two gray coyotes about sunrise gazing at us from a safe distance on the bare hillside. And later, as we drove up the mountains, the little chipmunks came and played around our feet. These little fellows with long brown stripes running from end to end look like a cross between a squirrel

and a rat.

But we didn't come to see chipmunks nor mountains. The oldest son of these two pilgrims lives here in this wonderful country; and his wife, equally dear, and he are looking for us as we for them. It had been three years since this writer visited them and Here He Is at the station with a big smile and a big car to welcome us. "Before the war" readers of the Record remember him as our business manager. "Since the war" he has lived in the mountains as his refuge from disease, and we were delighted to see him looking so fine, for his wife makes life worth living.

Dear reader, you could not be expected to be deeply interested in the days of loving fellowship, the sweet intimacies of this home as we were. But you know our joy was great. The first day we were taken out to the new home now being built where mountain view, rippling brook, rocks, trees, sunshine and blue sky have made happy and easy the architects plan. The next day was to worship at the First Church and hear a sermon from an Oklahoma visitor. Then the Moody Bible Institute was closing a program at the Auditorium in the afternoon with a good address by a gentleman from Pennsylvania.

One day was spent in going to Cripple Creek by auto over the road built by a Mississippian, Mr. Corley, who says the scenery bankrupts the dictionary. Here we were, sire and son, "side by side" making a hundred mile trip up, up, up, and over the Great Divide, encircling Pikes Peak, but not going to its crest, crossing mountain streams going to the Atlantic and to the Pacific, scraping the mountain side, shooting through tunnels, and rimming the ravines, crossing canyons, peering into gulches and rounding the hill-tops again and again. This is the route the railroad once traversed, but that has been salvaged and now autos have supplanted steam. Hedges of wild flowers guard the way; on the left blue hills rise and disappear in the dim distance. On the right the sun turns the hills to gray which end in gold at the crest.

And gold is not merely a cloor, it is the genuine metal. As we come near to Cripple Creek the human prairie dogs have been burrowing into every hillside, flinging rocks and earth in heaps to each side and below. If they didn't find what they were looking for here, they went on till they found it. As we rounded a curve, a bit of "human interest" interrupted us. A good sized donkey, shaped like a "dachshund", stood squarely across the highway to dispute our passage. He behaved as if he owned the whole mining area, and we were not disposed to contend with him for life is too short, the road too narrow and precipitous. But when he learned we were true democrats from Mississippi he stepped aside and we were permitted to pass on and up.

Soon we came in sight of Cripple Creek, which, like other towns in this region, is visible in its entirety from many points. One town totally deserted, literally without inhabitants, we passed in these hills. The town of Cripple Creek is said to be only one-fourth the size it had 25 years ago. Here we found the main street with one side several feet higher than the other, being on a sharp hillside. We drove out to Tenderfoot Hill where we spread our blanket and our noon-day lunch hard by Poverty Gulch and in full view of a gold mine that sold for eleven million dollars. There are several gold mines being worked here, but we didn't go down into any of them. They offer to take you down for one dollar, but when we go underground somebody else will have to bear the expense. And we are not in any hurry. Denver is advertised as a mile high, but this place is twice that. Even the poorest people here live high. What would you expect with the hills lined with gold.

Time would fail, and perhaps patience, to tell of the trip to Denver and back by auto, a dis-

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tance of 150 miles, where we met an old friend of Seminary days whom we had not met in these intervening years, Rev. W. L. Compere, whose son is now pastor at Littleton. We found Miss Stamps, former Superintendent of the Baptist Hospital in Jackson, now proprietor of a cafe in Denver, not because she likes it better, but because the work is lighter than nursing, and we hope the profits heavier. Not many hours in this past week have we been off wheels, and now while writing this we are on wheels and on the way to home and work, parting with sorrow from the loved ones left behind, but committing all to God, whose we are and whom we serve. Welcome the tasks and the friends back in Mississippi.

MORE ABOUT NICODEMUS AND BAPTISM

I read the article in your issue of Sept. 1st, by R. A. Breckenridge, and heartily approve of a part of it.

I am neither a preacher, nor the son of a preacher, but have read my Bible some, and the idea that the above mentioned article expresses, to the effect that Jesus was talking about baptism to Nicodemus, when he told Nicodemus that he must be born of water, is simply unthinkable to me.

There is not one iota, or scintilla of reference to baptism in Nicodemus' question to Christ, nor one iota or scintilla or reference to baptism in Christ's answer to Nicodemus in that interview. It is only the mind that brings a pre-conceived idea to the reading of this passage that can put baptism into it. The whole surroundings and the whole interview have nothing in them to suggest baptism.

If baptism was not spoken of somewhere else in the Bible, no one would ever think of baptism from the reading of this interview between Jesus and Nicodemus.

When Christ spoke of being born again, Nicodemus' answer showed that he thought only of the physical birth from his mother's womb, and that he was greatly mystified by this answer from Christ. Nobody would expect Christ to increase this mystery by bringing in a new mystery that was not already in Nicodemus' mind, but that he would clear up that mystery by his answer.

If we now read John 3:6, we will see that Christ did speak directly to the point as to what was in Nicodemus' mind, to-wit: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit".

Christ meant to say, "Nicodemus, you are thinking of the birth of the flesh, and as much as this flesh is about 70% water, we may call that a birth of water, but ye must also be born of the Spirit if ye enter into the Kingdom of God". To me, nothing could be plainer than this interpretation.

In Brother Breckenridge's article, he says, "The Kingdo mis a visible, spiritual body". What a wonderful, wonderful mystery!

Much more could be said, commendatory and otherwise, of Brother Breckenridge's article, but I think I have made my point.

Faternally,

—W. R. Hunt.

Lee B. Spencer becomes pastor of First Church, Cherokee, Oklahoma.

Mr. George B. Power, clerk of the Mississippi House of Representatives, reports that in the legislature as now constituted there are 57 lawyers, 77 planters or farmers, 17 teachers, 16 merchants, 6 insurance agents, 5 newspaper men, 5 physicians, 4 bankers, 2 ministers, 2 home-makers, 2 druggists, 2 automobile dealers, 2 law students, 2 students, 1 veterinarian, carpenter, deputy chancery clerk, realtor, civil engineer, contractor, railroad conductor, insurance adjuster, ginner, broker, court reporter and cotton buyer.

Convention Board Department

R. B. Gunter, Corresponding Secretary

COMPARATIVE FINANCIAL STATEMENT

From Nov. 1, 1925 to Sept. 1, 1926

November	\$22,029.03
December	26,879.01
January	24,081.65
February	16,628.74
March	19,403.57
April	50,983.78
May	11,397.77
June	12,092.54
July	16,948.40
August	12,644.08
September	20,071.09
October	50,075.76

Receipts from Nov. 1, 1926 to Sept. 1, 1927

November	\$ 7,534.30
December	28,918.94
January	17,392.24
February	17,966.95
March	21,905.01
April	51,873.77
May	7,525.36
June	15,273.78
July	12,349.50
August	13,223.90
September	
October	

It will be observed that receipts for the first ten months last Convention year amounted to \$213,088.57. For the first ten months of this present Convention year receipts are \$193,963.75. This puts us behind for the first ten months of this Convention year \$20,124.82.

It may doubtless be in order to add to the receipts for the first ten months of this Convention year the amount received for the flood sufferers, which is \$6,853.15, which makes a total of \$200,816.90.

Those attending the Mentone Training Camp need not take towels, bed linen or blankets. These are furnished by the hotel.

Our sympathy is with Drs. D. I. and F. M. Purser, pastors at Tupelo and Oxford, in the loss of their mother, who recently entered into rest.

Brother Blanding S. Vaughan of Meridian will see that any visitors to Landerdale County Association reach the meeting at Horeb Church Sept. 14-15 if he is notified.

The delay in the delivery of the papers last week was due to a breakdown in the press. If there is a delay this week it will be due to the observance of Labor Day.

NOTICE

The Old Men's Home is asking all Sunday Schools to give one Sunday's collection to "This Home", as we are in debt \$8,000.00 on the improvements of last year. This is due in three weeks. We have taken into the Home 47 old men in the past 20 months. Send all money to Rev. W. G. Francis, % Old Men's Home, Jackson, Miss.

Miss Susan B. Riley has just received her Master's degree from Peabody College, where she has been studying and teaching the past session. She will teach in the Bowling Green, Ky., Normal College next year, where she taught in the three months special spring term for teachers this year. Miss Riley is spending her few days vacation with her parents, Rev. and Mrs. G. W. Riley, of Clinton, after which she will go to Bowling Green, Ky., to take up her work in the English department, in which she majored.

Even then we are short of the first ten months of last Convention year by the sum of \$12,271.67.

For the first eight months of 1926 we received \$164,180.53. For the first eight months of 1927 we received \$157,510.51, or \$6,670.02 less than the amount received for the same period of time 1926. Of course, these are cooperative funds. Now, by adding to the \$157,510.51 received for the first eight months of this year \$6,853.15, received for the flood sufferers, we have \$164,363.66, which is \$183.13 more than the amount received 1926 for the first eight months.

For September and October 1926 we received for the cooperative work \$70,146.85, which brought our total receipts for last State Convention year, which ended November 1, 1926, to \$283,235.42. In order to reach this figure by November 1st, this year, which is the close of our State Convention year, it will be necessary for our churches to give during September and October \$89,271.67. The goal set for this Convention year by our State Convention was \$400,000.00. It is possible for us to reach this by the 1st of November. We are well able.

It will be observed that December, February, March, April, June and August receipts for this Convention year were ahead of the same months for last year. The greatest cause for the shortage is in November of this Convention year when receipts were only \$7,534.30 as against \$22,029.03 the last Convention year.

The above is given for information. We would now urge that everywhere emphasis be placed upon the completion of this Convention year's work. The price of cotton is increasing and the yield is fair. We should remember the Lord with the first fruits. Here is where our people failed two years ago.

J. L. Wise resigns the pastorate of Valence St. Church in New Orleans, effective Sept. 1st.

The date of meeting of Lebanon Association has again been changed to September 15th-16th.

Brother Thatch of Rawls Springs Church brings us a good list of subscribers. He has been serving the Lord and his generation about the same length of time as the Baptist Record.

Brother T. F. McCrea is greatly enjoying his work among the churches, speaking constantly in the interest of foreign missions. He is grateful for the restoration of his health and vigor and is ready for service in the churches on Sundays and will be in attendance on associations in the southern part of the state. His address is Hattiesburg, Sta. B.

THE FINAL ISSUE

By I. M. Haldeman, D.D.

The final Issue in respect to Christianity is—whether the Bible is the fully inspired, inerrant, infallible Word of God. If it be, then all question as to miracle and doctrine is definitely and dynamically settled; and there is nothing for the Christian to do, but sail quietly and restfully on the waveless sea of faith. If you reject it as such, then you are in the troubled waters of reason, perpetual guess, the black darkness of torturing doubt, and the unrest of soul for which there is no cure. It is to be remembered beyond all question that faith is not a matter of evidential conviction, but the pure, unqualified gift of God. If happily you have it, you may and you will realize the truth of the Scripture statement that there is "peace in believing."—Ex.

HAVE SOUTHERN BAPTISTS LOST THEIR COMPASSION?

Statement and Appeal

Never before in the history of the United States have such destruction and desolation been wrought by a single calamity as by the recent Mississippi flood. The impression made by this unparalleled disaster upon the minds of our people was somewhat dimmed and blurred by the fact that it came gradually, covered such a vast area and extended over such a period of weeks, even months. If it had come with a sudden rush and covered but a single hour or day, as an earthquake or a cyclone, the whole world would have been shocked and horror-stricken beyond words, and treasures untold would have rushed to answer the call and hush the cry of distress and anguish.

For general relief, millions have been given by the people at large and administered by the Red Cross. And many more millions would have poured in if the disaster had fallen with one fell stroke.

The impressions first made have been somewhat blunted, also, by the fact that the flood receded a few weeks back. Many think of the flood and the havoc which it wrought as a past incident. Not so. The flood has receded but the desolation and want abide, and will abide for a year, or more.

Extent and Havoc of the Flood

Some faint notion of the extent of the flood and the absolute waste which it left in its wake may be gained by the following figures just issued by the Department of Agriculture of the Government at Washington. A Washington Press Dispatch under date of August 29th shows that the flood covered 4,417,500 acres in one hundred and twenty-four counties or parishes, and swept away 225,000 head of live stock and 1,300,000 poultry.

Baptists Suffer Equally With the Rest

Our Baptist churches and Baptist citizens suffered equally with the rest. Approximately four hundred churches had their houses of worship destroyed or badly damaged. The members were stripped of practically all their possessions, except the land of those who owned their own homes, or farms. In a multitude of cases not a shred of support for pastors was left. Church houses must be rebuilt or repaired. Pastors must have support or preach in hunger, or they must turn to other tasks and leave their churches without the comforts and blessing of their ministry, and without the inspiration and help of public worship. This is not an exaggeration. It is a sober and restrained statement of facts.

Baptist Churches Could Not Share in General Relief

Of the millions given by our citizens at large and by the people of other countries for general relief and administered by the Red Cross, not a dollar could be spent in rebuilding our Baptist church houses or in helping the desolate churches to support their pastors and maintain their worship.

It is for the Baptists of the South to say whether they will be moved with compassion, and whether their brethren in the faith and life of the Gospel shall have help in this hour of distress and sorrow.

Appeal Delayed

Immediate appeal should have been made, but the Home Mission Board felt that to make such an appeal without conference with the Executive Committee of the Convention would be to subject itself to misunderstanding, if not criticism. This was our handicap and misfortune. After conference with the Executive Committee and with its approval, the Board, through its Secretary, sent out an appeal for \$250,000, the minimum amount necessary to meet the needs in anything like a worthy fashion. This appeal has been repeated and emphasized. Up to this date, September 1st, the amount sent in response is so

small that to make the figures public would be to embarrass and humiliate our people. Has the Christian spirit vanished from our midst? Have Southern Baptists lost their compassion? Have we become the priest and Levite, or have we something of the good Samaritan heart and spirit still abiding in us?

The response made to this call of distress must answer. We are the servants of Southern Baptists. We believe in our brethren. We cannot believe that the Baptists of the South will utterly forget or fail their brethren and sisters, their fellow-servants of the Lord, who are now and will be for at least a year under the deep, dark shadow of distress, almost of despair.

Appeal Closes September 30th

The Board issues this frank statement to its constituency. Consideration for our Cooperative Program compels us to close this appeal for the flood sufferers September 30th. Nothing but prompt and generous action can meet the urgent situation. Let the gifts come, gifts large and gifts small. Have Southern Baptists lost their compassion? Do we know how to feel with Christ and share with those who suffer loss? This month will record the answer. The Board is trusting the Baptists of the South, who have abundance and to spare. Let not our hope and confidence be disappointed.

—Home Mission Board of the Southern Baptist Convention,

B. D. Gray, Cor. Sec.,
Atlanta, Georgia.

ATTENTION PASTORS

Dr. Mullins has called attention to the petition which is being circulated among Southern Baptists at this time with which they can make their appeal to the League of Nations on behalf of their persecuted Baptist brethren and sisters in Roumania. The Sunday School Board has sent the forms of this petition to the pastors of the South. May I earnestly request that the securing of the largest possible number of signatures to the petition be not neglected by any one who believes in religious liberty? A large number of our pastors have taken this petition seriously and long lists are coming to my desk by almost every mail. These will be carefully filed and sent forward through the proper channels at the proper time. There ought, however, to be great activity among Southern Baptists in enrolling the whole Baptist church membership and in doing this at the earliest possible date. We make some suggestions:

First. That the matter be brought to the attention of our people in the public services of our churches.

Second. That active individuals in the church membership be appointed to secure signatures.

Third. I suggest that in every case where it is possible the signature be given in ink instead of with pencil.

Fourth. If the forms available are not sufficient to contain the obtainable signatures, blank sheets of paper can be used to supplement these.

Fifth. Those who are willing to help secure these signatures and have not the blanks can get them by application to Dr. I. J. Van Ness, Baptist Sunday School Board, Nashville, Tennessee.

Sixth. As soon as the canvass for signatures is completed, mail to the undersigned the list obtained.

—J. F. Love, Corresponding Secretary,
Foreign Mission Board, Southern Baptist Convention,
Richmond, Virginia.

A VIRILE ORGANIZATION

The No-Tobacco League of America recently held its annual convention at Winona Lake, Indiana. Over three thousand were present at various sessions with people enrolled from twenty-

two states, four provinces of Canada, Australia, China and Japan. Reports showed an unusually prosperous year. Prof. F. M. Gregg, head of the Department of Psychology, Nebraska Wesleyan University, was re-elected president. Charles M. Fillmore, Indianapolis, was elected General Secretary for his eighth year.

The wide influence which this organization is beginning to exert is suggested in the following letter received recently at headquarters from the manager of the Publicity department of one of the oldest and strongest denominations:

"I am very much interested in learning definitely concerning the No-Tobacco League which I am told is the best and the most effective organization in this country to combat the tobacco evil. I wish you would send me such literature as gives details concerning your work."

Of course the desired information was gladly sent to him as it will be sent to any one who is interested enough to write for it to Chas. M. Fillmore, General Secretary, No-Tobacco League, 821 Occidental Building, Indianapolis, Indiana.

MOUNTAIN YOUTH STRUGGLE FOR AN EDUCATION

WILL YOU HELP THEM?

J. W. O'Hara, D.D., Superintendent

Over 1,200 mountain boys and girls will be denied the privilege of an education this year unless friends help. A questionnaire recently sent to the principals of the Mountain School Department of the Baptist Home Mission Board reveals the following striking facts. During the session of 1926-27 there were 823 pupils aided in some way, and 928 turned away for lack of funds. For the session of 1927-28 agreement has been made already to help 824. The probability is that this number will be increased to at least 1,000 before the year is out. This same questionnaire brings the startling fact that 1,202 will be turned away for lack of funds. The number, who will be aided this year, have already been assigned such work as is available. This consists of sweeping floors, milking cows, making fires, doing chores, washing dishes, baking bread, repairing buildings, and other forms of service. Could we introduce industrial features we might take care of some more of the large number who will be denied the advantage of schooling. The president of our school at Hazard, Kentucky, estimates that 300 will be turned away from school there unless certain industrial features can be added during the year. He further states that by another year 500 or more will be turned away annually. A great stream of boys and girls flows out from that section of the Kentucky mountains going to other schools, and in the main they are lost to our Baptist work.

These boys and girls are willing to do anything honest and honorable to secure an education. Tuition in our schools ranges from \$22.50 to \$50.00 for the session. Board will average around \$12.00 per month. \$150.00 to \$175.00 will pay practically all the expenses in the average school. A small amount to one of these worthy boys and girls usually stimulates effort to secure the remainder. There are numbers of individuals, classes and societies, who, over and above their Co-operative Program obligations, could make possible one of these boys and girls entering school. Heart rending appeals come to the writer's office here in Asheville, N. C., and still others are going to the principals of the various schools. Shall we turn a deaf ear to their entreaties?

Some of our dormitories are inadequately equipped. Mattresses are old, worn and hard, floors and walls are bare, window shades frayed and broken. Notwithstanding this, these boys and girls are willing to undergo almost any discomfort in order to secure an education. The noble men and women who are our principals, and the consecrated teachers of our faculties, are making additional sacrifice this year to carry on and make possible an education to these moun-

tain lads and lassies. Reports coming indicate that our dormitories are going to be full to overflowing.

The mountain schools are contributing more than \$10,000 every year in free tuition to the education of ministerial students. They have furnished around twenty per cent. of the pastors in the Southland, and from twenty-five to ninety per cent. of the school teachers in territory adjacent to our schools. They have furnished outstanding leaders in every line of life service. The army of struggling youths, who seek to come to us, have within their number those of the same ability. Will you not open the door of opportunity for them, and thus turn their lives into channels of kingdom service?

The department greatly needs a large student endowment fund. Remember this worthy cause in your wills and bequests. Such investment will bear fruit into eternity. Strong characters liberated from bondage of ignorance will give their strength and potentialities to Christ like service and kingdom progress.

In the days of youth and freedom and folly this scribe went to a "show". There was a single "showman", and he claimed to be a "ventriloquist". A part of his performance was to put on exhibition a little wooden "mannikin", or doll, which he talked to, and the little automaton was represented as, answering all sorts of questions and injecting a few remarks of its own. It was great sport for the kids and even the old folks laughed a good deal. Of course, all the wise ones knew that the ventriloquist was doing all the talking. Somehow we can't keep this fellow out of mind when we read the reports of the "findings" and "resolutions" adopted at the great gatherings of those who attend the conventions of the "youth movement", such as Christian Endeavor meetings, student assemblies, etc. In spite of the acrobatic distortions and contortions of the voice, we seem to discover that "ventriloquist" who is putting words into the mouths of these youngsters. But it is not confined to the youths, for occasionally some stentorian voiced gentleman with a "loud speaker" bellows at the world that he "is speaking for twenty million Protestants in America", when as a matter of fact he is seeking some way to re-enforce his own personal opinions. But old Aesop was a good reporter when he said the world generally knew the difference between a lion and an ass.

This effort to drive a wedge between the Bible and the person of Jesus is a pernicious piece of deviltry. It may be that some simple souls are taken in by the statement that our Authority is not a book but a person. Or they may put it that our religion is not the religion of a book but of a person, or they may say it with great emphasis, We worship not a book but a person. Now anybody knows our only means of knowing Jesus is either by tradition or by the Bible. Tradition carries you to the Catholic Church. The Bible is the unchanging and accurate revelation of Jesus. To say that the knowledge of Jesus must come by experience is a delusive statement. Our knowledge of him must be experimental. But no man ever had or ever will have any experimental knowledge of Jesus since he went back to heaven except through somebody else who had known him. Our only authoritative source of information about him is in the Bible. If you wish electric lights in your house you must have it wired. If you expect to have personal knowledge of Christ you must get it from those who could say, "That which we have seen and heard declare we unto you also that ye may have fellowship with us; yea and our fellowship is with the Father and with his Son Jesus Christ". "He that heareth these words of mine and believeth on him that sent me hath everlasting life." And you need not hope to get to Jesus by going around or away from the Book.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE CALL OF THE FLESH-POTS

We never expected to live to see it; but Mammon's day among Southern Baptists has come! Rolling in wealth and having luxuries such as our fathers in the faith never dared to dream, we see the debts on our schools and hospitals and mission boards pile up mountain high; we see our secretaries pull their heart strings out and send themselves to premature graves trying to save our great mission causes; we read in the papers about the great falling off of the baptisms in our churches; we learn that for the first time in ten years the number of our young men entering the ministry shows a sharp decline and that literally hundreds of our consecrated young people who have volunteered for missionary service are turning to other lines of work because there are no funds with which to send them out—we know all these things, but our hearts are unmoved because the smell of the flesh-pots of worldly pleasures have taken hold of us.

The gasoline bill for the joy rides taken by the Southern Baptists any week in the year would pay every cent of the debt on the Foreign Mission Board; but we must have our joy rides if every missionary is recalled and our Board goes to bankruptcy! Statisticians of authority tell us that 15% of our population attend motion picture shows daily and practically 45% attend the movies one or more times every week and spend upon the average of \$.50 each for the tickets, but if even 15% of the 3,700,000 white Baptists of the South go to the movies one or more times each week and spend an average of \$.30 for the tickets—and both of these estimates are too conservative, we regret to say—then Southern Baptists are expending from \$166,500.00 to \$200,000.00 each week, or \$8,658,000.00 to \$10,000,000.00 each year on the movies—which is far more than the whole 3,700,000 Southern Baptists gave last year for all missions, all education and all benevolences at home and abroad!

WHAT WE SPEND MONEY FOR

Is there anything for which we do not spend staggering sums of money—except for missions, education and philanthropy? Here are some of the items in our national expenditures:

Tickets to the movies	\$ 1,400,000,000.00
Automobiles, etc.	14,300,000,000.00
Races, joy rides and resorts	4,000,000,000.00
Pleasure trips abroad, etc.	690,000,000.00
Sports (baseball, etc.)	2,000,000,000.00
Tobacco and cigarettes	2,500,000,000.00
Candies, etc.	2,500,000,000.00
Cosmetics	2,000,000,000.00
Hair bobbing and beauty parlors	500,000,000.00
Easter hats	500,000,000.00
Furs and beads	650,000,000.00
Soft drinks	500,000,000.00
Public education	1,000,000,000.00
The churches	648,000,000.00

HOW WE SPEND OUR DOLLARS

According to the "American Education Digest", the dollar in this country is divided, as follows:

Living costs	\$.24½
Luxuries	.22
Waste	.14
Miscellaneous	.13½
Investment	.11
Crime	.08½
Government	.04½
Schools	.01½

Churches

.00½

And from these figures the Y. M. C. A. Year Book draws the following significant deductions concerning the people in the United States, our people:

1. Spend nearly as much for luxuries as for living costs.
2. Spend one-half as much for investments as for luxuries.
3. Waste more than one-half as much as it costs to live.
4. Spend only one-fifteenth as much for school and education as for luxuries.
5. Waste nine times as much as they spend on school and education.
6. Spend six times as much for crime and its punishment as for school and education.
7. Spend twice as much for school and education as for church and religious interests.
8. Spend eleven times as much on crime and its punishment as on church and religious interests.
9. Waste \$19.00 for every dollar they spend on church and religious interests.
10. Spend \$29.00 on luxuries for every dollar given to church and religious interests. (Southern Baptist Handbook, Page 26-29.)

"Where your treasure is, there will your heart be also." (Jesus.)

READ THIS

Two visitors stood at the main entrance of an insane asylum. There sat on the steps in front of them a poor inmate of the institution, eyes wild, high-standing collar, ragged necktie, his upper teeth gone. One of the visitors introduced the inmate to his companion. "This is Mr. Burns, Mr. Jackson." Drawing back, the lunatic solemnly said: "Burns is not my name; I am the I am." Both of the visitors looked into the face of the insane man and pitied him. They saw in him the last leap of human conceit, vanity unbound from sanity, but as they walked on away from him one of the visitors said to the other: "Not all the insane are inside the asylums. I saw a man the other day in an automobile; as he drove by me I knew from his actions he was saying to himself, 'In this machine I am the I am'. I saw a farmer strutting across his broad acres saying to himself, 'On the inside of these fences I am the I am'." Then the other visitor answered: "Yes, I too saw a man standing with his hands in his pockets. I could not hear his words; but his thoughts were in his face. He was thinking, 'In my pocketbook I am the I am; there is no God there but me'. Then I saw a hardware merchant, a banker, a stockholder in a corporation; each was saying to himself, 'In all matters of property I am the I am; in property affairs there is no God but me'." Then both visitors agreed that all such men were economically and religiously insane, still at large. "Well, well", sighed one of them at length. "After all from one angle our whole modern civilization is one vast insane asylum; that is, on the subject of owning property." The economic task of Christianity is to get the world sane on one point: God is the real owner of all property. Men in possession of it are His stewards. (Stewardship Vitalized, Page 43.)

Now that for a time the Women's Societies cannot send hospital supplies to China, they are being urged to send them to the Southern Baptist Hospital in New Orleans.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNVARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
 MRS. E. R. HLMONS, *4th Vice-President*, Meridian
 MRS. E. N. PACK, *5th Vice-President*, Hattiesburg
 MRS. L. L. TOLER, *6th Vice-President*, Gloster

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. FRED HAMMACK, *Mission Study*, Flora
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VIRDEN, *1st District*, Canton
 MRS. NED RICE, *2nd District*, Charleston

MRS. C. LONGEST, *3rd District*, University
 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point

MRS. W. J. PACK, *5th District*, Laurel
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

Again we begin the Page by calling your attention to the State Mission Week of Prayer. The Programs will be mailed out before September 15th—in plenty of time to reach you by October 3d, the Day we plan to begin the Week. Please read carefully the Important Notes we here give:

PROGRAM FOR STATE MISSION WEEK OF PRAYER October 3-7, 1927

IMPORTANT NOTES

These programs are prepared for one hour a day for five successive days. It is hereby URGED that a WEEK be given to this suggested Prayer Service. We beseech you not to attempt to give it all in one day; or in three days. That is unless conditions prevent the giving of the entire Week.

Some preparation is needed beforehand in order to carry out the Programs in an intelligent way. WILL THE PRESIDENT OR LEADER KINDLY ATTEND TO THIS MATTER?

1—A Map of Mississippi will be needed for each Program. It is suggested that each society will buy a copy of Rand McNally Indexed Pocket Map of the State. This can be procured from the Baptist Book Store for 35 cents. (Maps of the State may also be procured from any filling station.) On this map outline with colored pencil each association in the state. This will not be difficult since our associations follow county lines. Locate with different colored pencils the churches in YOUR association. Merely give number of churches in other associations.

2—A Minute of the State Convention will be needed. This can be procured from Dr. Gunter's office for the asking. A Minute of your association will also be needed. The church clerk should furnish this.

3—Monday's program calls for a map of your association. This should be marked on the State map you will use throughout the remainder of the week.

4—SPECIAL: Wednesday's Program is prepared for G. A., R. A. and Y. W. A. If your Organization does not have each of these Auxiliaries, do not hesitate to have the others give the entire message. If you have none of these Auxiliaries be sure to have your W. M. S. give it. It is a most attractive program, and will serve a fine purpose if given before the entire church at Prayer Meeting, or Sunday evening Service. Talk to your pastor about this.

5—You will find two important letters with the program, one from our State President, Mrs. A. J. Aven, and one from our State Secretary, Dr. R. B. Gunter. It is earnestly requested that these letters be given careful consideration. Mrs. Aven's letter should be read during the Monday's program and Dr. Gunter's during the Tuesday's program.

Important Training School Note

Since neither foreign nor home board is able to send out new workers at present, and realizing the great demand for Church Secretaries, we are specializing in the training of young women to assist busy pastors. Our school also lays great emphasis on the training for W. M. U.; B. W. P. U. and S. S. workers. We will

be glad to recommend well trained young women to busy pastors in need of assistants.

Attention Second District

(Our Mrs. Doughty sends the following communication for her societies. We regret so much that owing to the condition of her eyes she has not been able to send out letters as she desires. We know each society President will give this communication careful attention at once.—Editor.)

"The recommendation in regard to W. M. U. Specials was that each society in the State contribute as much as \$2 per quarter for the three remaining quarters of the year.

Many of our societies in the Second District were in the flooded area and can do but little. It is suggested that we raise our quota to \$3 per quarter for the coming three quarters. This plan is to help the sisters who have suffered such great losses by relieving them largely or entirely of sharing in this apportionment.

Now this recommendation was passed at our District Meeting and I trust that every society if not already complying with the above will plan to send in the amount just as soon as possible. Send to Dr. R. B. Gunter and mark "W. M. U. Specials".

To you Superintendents that I failed to inform, will you not take this as a direct message and let me beg of you to urge that each society in your association comply with this request. The need is upon us. Our schools and colleges will soon be open. You have never failed me and I am depending on you. Our Specials are: Training School Expense and Scholarships, State Scholarships, B. B. I. Scholarship, Margaret Fund and Bible Fund. The amount asked our District is \$621.50.

Lovingly your Vice-President,

—Mrs. M. F. Doughty.

Attention in Regard to Minutes

We note with thankfulness that a number of our sisters are reading the Baptist Record. Our knowledge comes from the fact that some are asking for Minutes of the S. B. Convention, and also state Minutes. Others ask to send as well W. M. U. Minutes. How happy we are to do this. But please note:

The S. B. Convention Minutes have been sent to each church in the State. It costs eleven cents postage to send a copy. The State Convention Minutes have also been sent to each church. It costs seven cents to send this copy. The W. M. U. Minutes, both of the Louisville Convention and of our State Convention have been sent to every President in the State. We can still furnish copies of the Union W. M. U. And these cost seven cents postage. But we cannot send other copies of our State W. M. U. Minutes. We have not enough extra copies to supply all Societies again.

Beloved, I know you will endeavor to secure these valuable booklets from some one in your churches before writing here. The pastor or the church clerk, and certainly the present or the recent President of the Society can supply you. Urge them to "dig them out" from somewhere and let you have them. They are most important

just now. You cannot intelligently carry out this Week of Prayer Program without them.

If after making every effort to secure them nearer home, you fail, then write us and we will gladly mail you copies of all except the State W. M. U. Minute. This was sent to your President along with the Year Book. If she got that she got the Minute; so it is somewhere about; for surely no one would destroy so valuable a document as the Minute of our church and auxiliary Work.

Report of Rural Work

Our Girls have done such splendid work in the rural churches this summer. We are grateful to each one of them. We wish we had space to copy each report from each of them. Since we have not we attach here just one month's report of one of them—Miss Lottie McCoy:

Rural Work in District V

Number days spent in work: July 18 to August 18.

Number communities reached: Ten.

Number Associations reached: Three.

Number Organizations reorganized: Sunbeams, three; G. A.'s, one; W. M. S., nine. Total, thirteen.

Number new Organizations: Sunbeams, three; R. A.'s, two; G. A.'s, three. Total, eight.

Taught thirteen Mission Study Classes, with an average attendance of twelve.

Two Story Hour Classes for Sunbeams.

One Rally attended and addressed.

Five other Young People's Organizations have been perfected, but your Field Worker did not organize these; merely met with the Counselors to teach Methods and discuss the Plans and Work. Expenses for the month, \$9.35.

This poem, written and published forty-two years ago, is now reproduced by the request of some friends:

"This world is a cheat, mockery vain,
Its beauty spoiled, and wisdom slain."

Answer:

If this world is a cheat,
Then life is but a dream,
And the dark veil of death,
Steeped in crime,
A welcome messenger.

The little stream flows,
From the mountain side,
And spurns the cliff
And distance chide
While life and death struggle beneath,
Time claims its victory.

What are we, mortals
Stooped in crime and dead within.
We are only cups of clay given,
And dare not claim,
Our Saviour's Heaven.

Pass on ye little pebbles
Of the earth, alone,
God himself will claim his own,
For we will know no more no less
Save our Saviour's blessedness.

—L. E. Lightsey.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Missionary Family

"Our Missionary Family" is what we are going to call the special program for November. You remember November is going to be Mission Month and we are asking all of our B. Y. P. U.'s to put on a special program in some other church; the program will present "Our Missionary Family" and will be based on our cooperative program for Southern Baptists. We will send each B. Y. P. U. some material about the first of October. Watch for it, it's coming. The B. Y. P. U. Magazine for November will carry the program information. Does your B. Y. P. U. receive several copies of the Magazine monthly? Order it with the other literature.

2,000 copies of the B. Y. P. U. Magazine coming to Mississippi each month in 1928 is our goal.

A "General B. Y. P. U. Organization" is a federation of the B. Y. P. U.'s within a church under the leadership of a B. Y. P. U. Director and a General B. Y. P. U. Secretary. An A-1 General B. Y. P. U. Organization has to have five officers, but with just the two above mentioned we classify you as having a general organization. Many churches only need to elect the general secretary as they already have a director. Let's add this other important officer, not just to be able to say we have a general B. Y. P. U. Organization, but because the secretary is an invaluable officer. If you have the possibilities for three unions in the church you ought to have the complete organization. Get a copy of the book "A General B. Y. P. U. Organization" and let it be your guide.

An Intermediate B. Y. P. U. for Sumrall

A letter from Mrs. N. J. Lee of Sumrall tells of their just having organized an Intermediate B. Y. P. U. They are planning to study the Intermediate B. Y. P. U. Manual right away so that each officer and committee will know just what his duties are and how they may best serve as a B. Y. P. U. member. Mrs. Lee is serving the union as leader. We welcome them gladly into our B. Y. P. U. circle.

George County B. Y. P. U. Training School

Another successful Associational B. Y. P. U. Training School was held at Lucedale for the B. Y. P. U.'s of George County. The school was during the week August 21-26. Five good classes were taught, Miss Durscherl teaching a class in the Junior-Intermediate Leaders Manual, Miss Virginia Loftin taught the Intermediates their Manual, Bro.

Jones, the pastor of the Lucedale church, had a splendid class on Juniors in Studying for Service, Mrs. Walker taught "The People Called Baptists" to an interested class of Seniors, and the class in A General B. Y. P. U. Organization was led by Mr. Wilds. The program was to begin at seven each evening with a short devotional, class work following, then an intermission with a demonstration of the Weekly Assembly, a social period with lunch and then another class period, closing out at nine fifteen. Miss Annie Averett, president of the Associational B. Y. P. U., is due credit for taking the initiative in planning for the school, the hearty cooperation of two pastors and three churches mark the success of the week's work. Shady Grove and Rocky Creek ran a race each evening to see which would have the largest number; one night Rocky Creek would have fifteen and Shady Grove fourteen and perhaps the next night the reverse would be true. It was a good school and much good accomplished.

Picayune's Loss, Poplarville's Gain
The moving of Mr. Eastman Bormby from Picayune to Poplarville means that Picayune lost a good B. Y. P. U. worker and that Poplarville gained one. Mr. Bormby was president of the Senior B. Y. P. U. in Picayune and under his leadership the B. Y. P. U. published a bulletin monthly of their work. Mr. Clyde Stewart takes his place as president of the union at Picayune.

We Count Our State Mission Work From November First to November First

Just to remind all B. Y. P. U.'s that have not had their study course: Our goal for this year ending November first is 8,000 awards. Will we reach it? YES, if all the unions that have not had a study course since last October will have one before November first. YOU KNOW that a B. Y. P. U. cannot be its best without holding at least one study course a year, and you as leader of your union ought not to be satisfied for your union to go the year without one. TEACH IT YOURSELF if you can't get help. Your pastor might be fine to teach it for you, and most pastors need this contact with his young people, it is good experience.

Logtown B. Y. P. U.

We have elected new officers and are striving to become A-1. The following officers were elected: President, John Marquez; Vice-President, George Bennett; Bible Readers Leader, Mrs. R. A. Howze; Secretary, Lamont Duckworth; Corresponding Secretary, Annie Asher; Treasurer, T. V. Holleman; Chor-

ister, Daisy Fountain; Pianist, Roberta Baker; Group Captains: I—Mrs. Alphonse Smith; II—Octavia Asher.

Our B. Y. P. U. is doing good work, but we are planning to do better.

Sincerely,

—Annie Asher,
Cor. Sec'y.

Collins B. Y. P. U.'s

The four Unions of the Collins Baptist Church met at 7 o'clock with a fine crowd. Our B. Y. P. U. is getting back to real work again after our vacation days. We had about fifty-five present, with sixteen absent. Under the splendid leadership of our pastor, Rev. J. B. Parker, we have developed about as many again members as we had before he came to be our pastor, and as he goes to another field in September the prayers of our B. Y. P. U.'s will go with him.

We are hoping that our new pastor will do as much for our B. Y. P. U.'s as Bro. Parker has done. We are hoping and working now for all four Unions to be on the Standard.

—Vernelle Rogers,
General Reporter.

Bill Nye, the humorist, had a cow to sell, the story goes, and advertised her as follows: "Owing to my ill health, I will sell at my residence, in township 19, range 18, according to the government survey, one plush raspberry cow, aged eight years. She is of undoubted courage and gives milk frequently. To one who

does not fear death in any form she would be a great boon. She is very much attached to her present home with a stay chain, but she will be sold to any one who will agree to treat her right. She is one-fourth shorthorn and three-fourths hyena. I will also throw in a double-barrel shotgun, which goes with her. Her name is Rose. I would rather sell her to a non-resident."—Selected.

What should be done with an aching tooth? In a recent magazine article an inhabitant of a remote mountain section is reported as saying: "Iffen the tooth air wore daown bad and is holler, yew kin burn hit out with a hot wire, so hit won't ruin yew. I burnt aout a holler tooth fer a man over in Letcher onct, and when I tetchd the holler he wrapt his tongue araound the wire and the things he said warn't fitten."

Old Farmer Tightmoney wasn't exactly stingy, but mighty economical. One day he fell into the cistern. The water was over his head and cold, but he could swim. His wife, attracted by his cries, yelled excitedly down to him: "I'll bring the dinner bell so the boys will come home and pull you out."

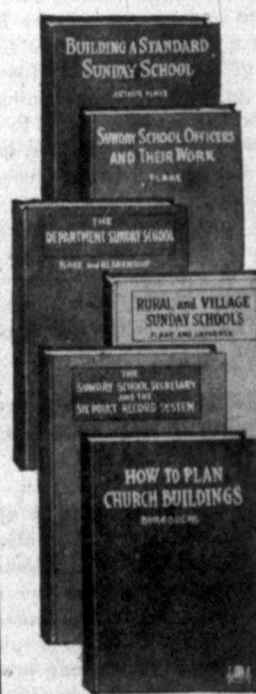
"What time is it?" the farmer called up.

"Bout eleven o'clock."

"No, let 'em work on 'til dinner time. I'll just swim around 'til they come."—Exchange.

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*That Your School Cannot Rise Above the Vision,
Spirit and Intelligence of Your Officers*



We have better schools only when we get better officers—and better officers when they study

The Enlarged Course In Sunday School Administration

*A Special Training Course to Meet the Needs
of All Officers. Covers All Phases of
Organization and Administration.*

TWO NEW BOOKS ADDED

Book One. "Building A Standard Sunday School"—Flake. Cloth 60c; paper, 40c.

Book Two. "Sunday School Officers and Their Work"—Flake. Cloth, 60c; paper, 40c.

Book Three.—Optional—"The Rural and Village Sunday School"—Flake and Lavender. Cloth, 60c; paper, 40c. Dr. Van Ness says: "This is an unusually fine book for workers in rural Sunday Schools. It is a vital message for our rural workers."

Book Three.—Optional—"The Department Sunday School"—Flake and Blankinship. Cloth, 60c; paper, 40c.

Book Four. "The Sunday School Secretary and the Six Point Record System"—Flake and Noland. Cloth, 60c; paper, 40c.

Book Five. "How to Plan Church Buildings"—P. E. Burroughs. Cloth, \$1.25; paper, 75c. This book presents the church building in its physiological and practical effect on the work of the church. It also outlines different plans for conducting building campaigns and gives many comprehensive floor plans.

The Awards for the Course are a Beautiful New Lithographed Diploma and Seals.

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BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hatchers, Miss.

Messiah or Herod: Which? by Herbert W. Magoun, Ph.D. Hamilton Brothers, Publishers, Boston. 261 pages, \$2.50.

These pages are just what is indicated in the sub-title: "Volts from a Layman's Dynamo". This is the most powerful polemic ever produced, so far as the writer knows, on the divinity of Jesus Christ. The question is squarely stated in the title. There is no escape from one or the other of these conclusions and the author marshals such an array of argument that any fair-minded reader must agree that He was the former.

After stating the case in clear-cut, concise statements, he plunges into the argument, attacking the false positions of the enemies of Christ all down through the ages, and when he has finished there is nothing left of them.

The storm center of Christianity today is around the Virgin Birth of Jesus; for, if that fails, all fails; if that stands everything else must stand. In maintaining his thesis the author discusses the Trinity, the Relation of Joseph to Jesus, the Two Genealogies, the Sources of Christ's Power, His Personality, the Meaning of the Cross, etc. He is a great linguist and is technical enough to satisfy the most careful student; and at the same time he is lucid enough to inspire and greatly edify the average reader. This is a great book and should be in the hands of thousands of people, ministers and everyone else.

Boston Preachers, compiled by A. Avery Gates, S.T.M., Th.M. Fleming H. Revell Company, New York. 287 pages, \$2.00.

Interest in sermons is being revived. More books of sermons are being published today, perhaps, than ever before. Why? Well, the sermons have changed and the people also. The sermons are shorter, more practical and deal with every-day aspects of life. People care less for the purely doctrinal and hunger for deeper religious experiences. Exceptions there are, certainly. These twenty-five sermons from as many Boston preachers representing eleven denominations are masterpieces. They represent the highest and best of the American pulpit. Ministers and laymen will find great inspiration in reading these addresses.

Growing A Church, by Dr. P. E. Burroughs, Baptist Sunday School Board, Nashville, Tenn. 168 pages; Cloth 75c, Paper 50c.

The author has added another to his rather lengthy list of good books. Dr. Burroughs is thoughtful, analytical, spiritual and thoroughly practical in all his discussions and this book is "the best yet". For-

tunate indeed are we to have such a book in our Teacher Training course. Winning to Christ is a fine book to study before a revival and this is a good one with which to follow up the meeting. In fact, a class in this would do good at any time. There should be thousands of classes in this book during the coming fall and winter.

Studies in the Text of the New Testament, by Prof. A. T. Robertson, D.D., LL.D., Litt.D. Baptist Sunday School Board, Nashville, \$2.50.

Many of the chapters in this book first appeared in the leading religious magazines of this country, England and Scotland. This fact alone indicates that the work is of a very high order. There is much romance and tragedy in connection with the history of the Bible as it has come down to us through the ages. While designed especially for ministers the work will prove to be helpful and informing to anyone who will read it. It is scholarly, yet readable. Dr. Robertson has brought into this work the knowledge and research of a life-time. After a quarter of a century I am happy to sit at the feet of my great teacher again and learn still more of the beauty, the wonder, and the glory of the Word of God. He has sent me back to my Greek Testament with fresh interest and zeal. Thanks for such an author and such a book!

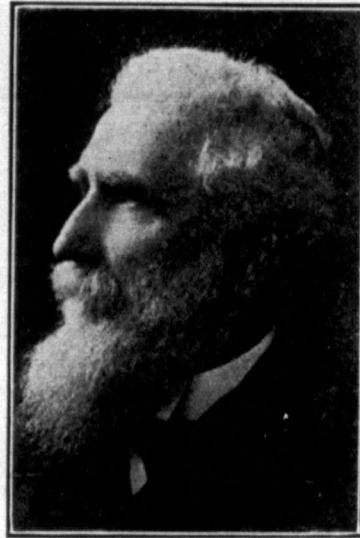
And God Spake These Words, by W. H. Griffith Thomas, The Sunday School Times Company, Philadelphia, \$1.25.

This is a posthumous work of the great dean of Bible Teachers. It is a charming book—just the kind you dislike to lay down until you have finished it. In some of the chapters the author discusses the canonicity, authority, trustworthiness, unity, inspiration and purpose of the Bible. This is a fine book to place in the hands of young people. However, it will prove to be informing to everyone. It is well adapted to classroom work as each chapter has a set of questions at the close. A quiet perusal of these pages will remove much of the ignorance, prejudice, conceit and crudity now existing in the minds of many people. Every Sunday School teacher should have a copy for constant reference.

Ministerial Life and Work, by W. H. Griffith Thomas. Bible Institute Colportage Ass'n., Chicago. 236 pages, \$1.75 net.

The author believed in a divine call to the ministry. The absence of such a belief has, no doubt, caused many ministers to leave the ministry and enter secular callings. If this book could have been placed in the hands of every young preacher it would have prevented many desertions, I am sure. The discussion is carried on under two heads: The Man and the Work. Every possible phase of the preacher's life and work are considered in a sane and practical manner. The reading of this book will give new vision and a

fresh inspiration to the minister. Brother layman, present your pastor with a copy of this book and watch him improve!



REV. S. R. YOUNG
(Very much alive)

Samuel Robert Young is now visiting pastor in Calvary Baptist Church in Jackson, assisting Dr. H. M. King. He was born in Abbeville, S. C., in 1846, and has been a minister of the gospel for 45 years. He was in the pastorate for 42 years and never missed as much as 42 appointments in all that time.

He volunteered for the Confederate Army at the age of 15, enlisting in the First South Carolina Rifles. He was in the Army of Virginia, in Orr's Regiment, with Gen. R. E. Lee. He went with him in the campaign through Maryland and into Pennsylvania. His first engagement was in the Second Battle of Manassas.

He was in the Infantry and was in Pickett's Division in the famous Charge at Gettysburg. He says it is all like a dream to him now. As a boy, he knew only to obey orders. Three times they charged up the hill to Round Top in a vain and fruitless effort to dislodge the superior force of Federals. The Division had lain in a drain between two hills on which the artillery fought a long and terrible duel. And when the order came for a charge, three times the infantry went up the hill, only to be cut to pieces in fearful slaughter. One man said he could have held out a pint cup and caught a quart of bullets. Must have been an Irishman.

Brother Young was not wounded in this battle, escaping as by a miracle. However, he was wounded in the Battle of the Wilderness in May, 1864. He was sent to a hospital at Staunton, Va. Later he was sent with his regiment to meet Gen. Hooker and was captured at Piedmont, nine miles from Staunton. He remained a prisoner for nine months, and was exchanged in March, 1865, shortly before the war ended.

He came to Jackson, Miss., in November, 1866, and was soon afterward married. At this time he was a Methodist, but was baptized by Rev. J. L. Pettigrew in 1875. He

was ordained in 1872. The presbytery consisted of E. C. Eager, R. A. Cooper and S. M. Hollingsworth. Only Brother Cooper remains on this side. The ordination was at Chapel Hill, to which church Brother Young is now preaching once a month.

He served Pine Bluff in Copiah County 16 years; Brushy Fork 9 years; White Oak 9 years; Antioch in Copiah, Rowe Memorial in Natchez; Port Gibson and Anguilla 14 years. He lived at Pattison for 35 years. After his wife's death two years ago he came to Jackson and is serving as visitor in Calvary Church. He represented Claiborne County in the legislature for 8 years in the House and in the Senate. He has read the Baptist Record from the beginning and always paid for it. May God spare him for many years of fruitful service. His home is 510 W. Capitol Street, Jackson.

GREAT WORKERS

The First Baptist Church of Grandview, Texas, has just closed a glorious meeting, with Evangelists E. E. Huntsberry and Byron B. Cox, both of the Home Mission Board, leading in the preaching and singing. The revival was conducted on a very high plane. This church and community has never heard sounder, saner and more powerful gospel preaching than that of Brother Huntsberry and the people everywhere were delighted with Brother Cox and his leadership in song. The Huntsberry Evangelistic Party works for four things in a revival campaign—(1) to win the lost, (2) to build up Christians, (3) to vitalize our Baptist Program, and (4) to help the pastor. We are very thankful for the accomplishment of these four things in the Grandview field. Brother Huntsberry has conducted 186 revivals with approximately 11,000 additions to Baptist churches. On Sept. 4th this Party is to begin a county-wide meeting at Fork Union, Va. January is to be spent in a state-wide campaign in Oklahoma, while in the spring it is to reach North Carolina and Alabama. It is our hope that our Texas churches will bring this Party to our State more often. Brother Huntsberry's permanent address is, Box No. 12, Shreveport, La.

—W. M. Joslin, Pastor.

"I go cold all over when I think of my fortieth birthday."

Her Friend (sarcastically): "Did something dreadful happen, then, dear?"

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The Family and the Home

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Establish a Family Altar in the Home
Read The Baptist Record to Your Children

I Met a Little City Girl

I met a little city girl
And she was gaily clad,
Yet there was something in her look
That made my old heart sad.

"Sisters and brothers, little maid,
How many may you be?"
"Why I'm the only child," she said,
And wondering looked at me.

"And how is that? I pray you tell."
She answered: "Can't you see,
That mother has no time for more?
Her job is studying me!

"Her courses in psychology
Are her chief occupation,
And meetings of the Mothers' Club
Her only recreation.

"Kirkpatrick, Dewey, Thorndike,
Montessori, William James—
She's made exhaustive studies
Of their theories and aims.

"My instincts she has analyzed,
Their functionings she knows,
Their nature and their origin
She's learned to diagnose.

"The troublous adolescent years—
She fears them not at all;
She's solved their every mystery
With the help of Stanley Hall!

"Since she has studied Jung and
Freud,
Her aim has been to find
The psycho-analytic depths
Of my sub-conscious mind!

"My complexes and reflexes
She's learned to correlate;
There's not a word or look of mine
That she can't translate!

"Biologists, psychologists,
Professors of all factions,
Each has contributed his share
To shaping my reactions!

"They've measured my intelligence
With scientific care,
Tho' of what use it is to me
I'm not at all aware!"

"Alas, poor little maid!" said I,
"Twould put me in a passion
To be so vivisected in
Such laboratory fashion."

"Oh, see you not," the child replied,
"That I've found my vocation
In serving as the instrument
Of Mother's education?"

—Child Welfare Magazine.

"Free An' Equal"

One man believes that everybody
is born free and equal, another does
not think so and their argument
never settles the question. Yet
without having the question settled
at all, we know of one great gift
from the Father of all good gifts

that makes all children free and
equal.

It is better than riches,
Better than fame,
Better than knowledge,
Better than name.

We would not disparage scientific
study of children, scientific treat-
ment of them, the best and most
improved equipment for their sci-
entific recreation. We welcome the
results of all the investigation made
by teachers, physicians, physical di-
rectors, social workers, psychol-
ogists, and psychiatrists. For with
the aid of them all we are still un-
able to tell why a little three year
old boy or girl says, "Gimme a
drink o' water", when mother has
invariably required that each request
be accompanied by "please". So in
the study of children we'll take all
the help we can get and then grope
in the dark.

If all were born with equal finan-
cial advantages, equal social advan-
tages, equal educational advantages,
they would grow more according to
a pattern, without much room for
initiative and for the expression of
genius; and life would be much less
interesting. The Master said, "A
man's life consisteth not in the
abundance of the things which he
possesseth".

Can the modern boy with the
finest, most expensive roller coaster
made get more fun and thrill and
zest of play than did his father or
grandfather with his home-made
wagon, with its split white oak or
ash frame work and black gum
wheels sawed right off the tree with
nature's own tires ready for use—
no danger of a puncture? All either
one needs for a thrilling dash is a
sloping strip of earth. To small
children nothing seems to make for
sheer delight to bodies and minds
like running in the wind. In this
the child in rags can share equal joy
with the one in costly raiment—the
one in rags having this advantage,
that there are more banners stream-
ing in the wind as he runs. Any
child will leave his beautiful and
artistic "bought" play-house any
time to go build his own house with
his own hands or help the washer-
woman's boy build his with sticks
of stove wood, blocks of wood, old
boards or "hunks" of mud.

One little girl has beautiful china
dishes; another has cheap tin
"dishes", but they will both discard
them all perhaps and find perfect
happiness for their little housekeep-
ing hearts in gathering together bits
of broken cups and plates and bright
pieces of glass to adorn the shelves
of their china closets in their play-
houses out by the wood-shed. Their
dolls may be a rolled and tied rag,
a flavoring bottle with a bright pa-
per tied on it, odd shaped sticks
or just plain old sticks or pieces

of grape vine and they are Dorothy
and Lucile and Bobby and Billey,
etc., just the same as the lovely
frilly beautifully dressed dolls or
the plain little dolls with hair com-
ing off and little ugly straight,
coarse dresses.

A group of children out at grand-
mother's farm decided to have a
picnic. These town children had
been to pink parties and properly
frilled picnics, but they had a grand
and hilarious time and a picnic
which was altogether satisfactory,
with some cold biscuit and a bucket
of clabber (which happened to be
all grandma's pantry afforded at
that particular hour of the morn-
ing). With some tin cups, wide-
mouthed bottles, little jelly glasses
and old kitchen spoons they betook
themselves and their feast to the
great outdoors and spreading trees,
and a perfect picnic, because of the
gift which God has given to all chil-
dren—the gift to be happy, what-
ever their surroundings may be.

The handsomest, dashingest rock-
ing horse that ever pranced invit-
ingly in a toy shop or a correct
nursery cannot compare as a thrill
producer to that wild and daring,
galloping steed the broom-stick or
the hoe handle. And no red road-
ster rushing down a sidewalk with
a small boy aboard can give him a
happier expression than the upward
spring of a bent sapling "rider
horse".

Of course, there are children who
at no great age are sophisticated and
hard to amuse, and they don't like
this and that gives them a pain and
that old game is too slow, etc., but
these have perverted tastes, and ac-
quired notions about amusement. If
they can be made to drop that
grown-up attitude and be natural
they will all love "hop scotch",
"Running through", "Going to mill",
"Little white house on the hill", and
all the rest of the games that never
grow old.

GOOD MEETING

I have just closed a good meeting
at Union Church in Lafayette Coun-
ty, where Bro. Day is the pastor.
It was one of the most spiritual
meetings I was ever in. We had 47
additions.

The church is half time, and is
planning to go to three Sundays.

My work is getting on fine here
at Earle. Bro. Martin did some good
work for me. Only two were bap-
tized. I shall be off this week in
Missouri at a meeting.

—F. W. Varner.
Earle, Ark.

WALNUT GROVE CHURCH PUTS RECORD INTO 98% OF HOMES

Last Friday, Aug. 19th, I boarded
the north-bound G. M. & N. train
at Montrose for Lena. As my train
pulled into the progressive town of
Walnut Grove, I decided to stop off
and investigate, that I might the
better understand how that a small
village town of a few years ago
could have grown into a thriving,
hustling town with over seven hun-
dred inhabitants. I soon discovered

that the people were wide-awake,
hustling business men and women,
who were ever on the alert for the
betterment of their town. I found
a splendid band of sure enough Bap-
tists, as evidenced by the interest
taken in their church work. The
house for worship cost over \$7,-
000.00, and the church is looking for
a wide-awake pastor. Dr. J. T.
Caughley, of Tupelo, Miss., was to
begin an evangelistic meeting Sun-
day morning, and I, knowing that I
could not find a better time to en-
list the church in literature, which
is good, clean and strengthening,
and knowing that the Bible and the
Baptist Record would furnish a bal-
anced ration for the people, that
would be good and refreshing to all,
I remained in the town several days.
Dr. Caughley is a clear thinker, an
excellent speaker and he preaches
with conviction and power the sim-
ple truth of the redemption of the
Gospel. The effectiveness of his
preaching cannot be questioned.

During my stay in the town, Dr.
Caughley and I were royally enter-
tained at nights in the splendid
home of Mr. and Mrs. J. J. Pascal,
who are leading members of the
Walnut Grove Baptist Church. We
were also well entertained and given
some good eats in other homes.

The Baptist Record will now go
into over 98% of the Baptist homes.
May the Lord ever bless this loyal
people.

—L. E. Lightsey.

A SIGNIFICANT COMPARISON

The other day we were talking
with a young Syrian, who is em-
ployed in an Oriental rug establish-
ment. He recently arrived in Amer-
ica, and speaks our language well
enough to be understood. He was
born and brought up in Damascus.
We inquired about conditions in his
own country since the war, and he
replied with keenness and intelli-
gence. One remark made by him
is worth quoting. We had asked
him how he liked the French and
the English, and which he preferred.
He answered: "The Inglesse, when
they come to my country, the first
thing they do, they make my city
clean and they open schools. The
French, when they come, the first
thing they do, they open bad-houses
and gamble-houses. They have no
God. I like the Inglesse." After a
moment he added eagerly: "But if
only this great America could have
my country, it would be won-der-
ful! That would be best of all."—
Watchman Examiner.

Shall be glad to hear from anyone
needing a singer. Have open dates
for the next three weeks.

—O. U. Rushing, Clinton, Miss.

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Sunday School Department

THE SUNDAY SCHOOL LESSON

Sept. 11

R. A. Venable

Solomon Dedicates the Temple, Kings 8:1-10, 62, 63.

Golden Text: "I was glad when they said unto me, Let us go up to the house of Jehovah." Psalms 122:1.

Introduction—Soon after Solomon came to the throne of Israel he entered upon an extensive building program. Neither time, toil and money were spared in carrying through this ambitious program. Self aggrandisement was among the motives which prompted the proud monarch to this stupendous undertaking, which taxed the nation to the breaking point, resulting, at the close of his reign in the disruption of the kingdom which he exploited so many years to extend his personal fame and gratify his greed for glory.

The most expensive, massive, beautiful and imposing building erected by him was the temple and those adjacent buildings situated within the outer court of the sacred edifice. The sources of revenue which were at the king's command were the men, Israelitish and alien, and their material possessions: these the charnels of the state and the king was the state. A state of affairs growing out of historic conditions, and overruled to the glory of God, made the building of the temple a possibility. The purpose of the temple was to unify the religious interest of the nation, bind the worship of the people to one common center. The imposing grandeur of the building and the symbolism set forth in the material forms, wrought into the structure, enlarged the people's conceptions of the character of Jehovah, and quickened and directed the spirit of devotion in them. The temple was an enlarged, and permanent copy of the Tabernacle, a pattern of which was shown to Moses in the mount. Our lesson gives an account of the dedication of the Temple building, whose magnificence gave it a place in the ranks of the seven wonders of the ancient world. We may well expect a scene of unparalleled and imposing grandeur.

1st—"Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto King Solomon in Jerusalem, to bring up the Ark of the Covenant of Jehovah, out of the city of David which is Zion. And all the men of Israel assembled themselves unto King Solomon at the feast, in the month of Ethanim, which is the seventh month." (Vers. 1-2.)

1. The Dedication of the Temple was a national affair. Every grade of officialism and nobodyism went

to make up the convocation. The long looked for event had arrived. Solomon's purpose to build a house for the Lord had been consummated. The news of its completion and the notable event of its dedication had reached the remotest outpost of the nation. Elders, all the heads of the tribes, and princes of the clans of the people, the men and the women in countless numbers, turn their feet to Jerusalem at the call of the king.

2. The time was auspicious for such an assembly. The first month of the early autumn, the time for the Feast of Tabernacles, which all the males among the Israelites were required to attend, had arrived. This, reinforced by an impelling desire to take part in the festivities of the dedication of the temple, the center of national worship and the pride and glory of the entire nation relieved the journey of all that otherwise might be burdensome. Privilege, rather than duty, filled the mind and heart of all the people in wending their way to Jerusalem.

2nd—"And all the elders of Israel and the priests took up the ark; and they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the tent; even these did the priests and Levites bring up. And King Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, 'sacrificing sheep and oxen, that could not be counted, nor numbered for multitude. And the priests brought in the Ark of the Covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark; and the cherubim covered the ark and the staves thereof above. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt." (Vers. 3-9.)

1. The final equipment of the temple, to serve the end for which it was erected, was postponed until the day of its dedication. It was not, could not be the temple of Jehovah, until the ark, the symbol of his presence was installed in the Most Holy Place.

2. The exact location of the Mosaic Tabernacle is not certain, but it was probably at Gibeon. The ark had been long separated from the tabernacle. The sacred association of the structure prevented it from neglect and destruction. Its sacred furnishings and instruments of an elaborate ritual were transferred with the ark to the temple as the indispensable equipment of the imposing and enduring structure dedicated to the glory of Jehovah as the center of national worship.

3. Bringing the ark and the fur-

nishings of the old tabernacle up to the temple was attended with great religious fervor, both by the king and all the people. Countless numbers of sheep and oxen were sacrificed as an expression of their joy, their gratitude and their consecration to Jehovah, the God of Israel. A glorious climax to the past history of the nation, and an inspiring forecast of the splendid achievements which the future held in store for them. Alas! Often what inspires us with a sense of gratitude, joy and consecration, may become a source of worldly pride, self applause, moral and religious decline, and final ruin. The subsequent history of Solomon and the Jewish nation is a sad confirmation of this fact. The essential equipments to the highest and best service may become the source of worldly pride, ambition and ultimate disaster. Be not proud of personal abilities, position and achievements, but be thankful.

4. The ark, the symbol of Jehovah's presence among his people, is carefully and reverently placed in the Most Holy Place, even under the wings of the cherubim. The cherubim were colossal figures made of olive wood, fifteen feet in height, overlaid with gold. The wings of the cherubim measured fifteen feet when spread out from tip to tip. Standing in the Holy of Holies, their wings touched each other and entirely overshadowed the floor of that sacred inclosure; and between these the ark was placed, and the ark was overshadowed by their wings. The ark was made of cedar wood and overlaid with gold, and in it were placed the tables of stone on which were written the laws given to Moses in the Mount. Upon this Ark of the Covenant was the mercy seat. Here God showed himself accessible and propitious. But Israel had no access to Jehovah, save through the high priest entering this most holy place to offer the blood of atonement for the sins of the people, and this only once a year. At last the symbols of Jehovah's presence have found a resting place in Jerusalem, the central place of national worship is no longer subject to the shifting fortunes of a nomadic and disunited people. The temple was an embodiment in more enduring form all the symbols of worship and service of the matchless greatness of the great God of Israel. All that was necessary to make a wayward and untutored people sensitive and responsive to the revelation of the holiness of the Jehovah's character was set forth in symbolic form in the structure and appointed ceremonial performances, whose significance could be realized alone in the spirit of reverence, and scrupulous adherence to the requirements laid down in the Tables of the Covenant. Any departure from the spirit and symbolism of the tables of the covenant was an assault upon God's will and way.

3rd—God's habitation is now ready for his entrance. The priests have reverently placed the ark in its abiding place. They now retire from the Most Holy Place, shrouded in

darkness, and await the coming of Israel's God. "And it came to pass that when the priests were come out of the holy place that the cloud filled the house of Jehovah so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah. (Vers. 10-11.)

1. The cloud was the symbol of the presence, a visible, material expression of Jehovah's presence and movements. As the invisible Jehovah passed into the temple, to express his approval of the imposing structure and the spirit which prompted its erection, he chose the cloud as a mantle to express his invisible presence, and a token of the ineffable excellencies of his character. This signal manifestation of his presence which filled the whole house was an assurance that he had chosen the temple as his habitation among the people, engaging to carry out his covenant with those whom he had chosen, to be their God and they his people.

4th—Our lesson gives only a modicum of all that transpired in the dedication of the temple.

1. There is Solomon's address to the people (verses 12-21), worthy of painstaking study.

2. Then his prayer (vers. 22-53), full of a content worthy of our interest and our imitation. Note the content in part: (1) The place of this prayer and the posture of the suppliant (verse 54); (2) The greatness and goodness of the God of Israel (vers. 23, 27); (3) Special blessings prayed for (vers. 27-30); (a) Divine favor specially invoked; (b) Forgiveness of trespasses and sending of rain (vers. 31-36); (c) Healing of famine (vers. 37-43); (d) Aid in war (vers. 44-48); (e) The covenant pleaded (vers. 49-53); (f) Benediction of Solomon the suppliant (vers. 54-56); (g) Solomon's exhortation to the people (vers. 57-61).

5th—This hasty outline of what is omitted, between verse 11 and verse 62, where our lesson study resumes the account of the dedication, and we come to the conclusion of the account of the closing scenes in the most important event in the history of God's people. "And the king and all Israel with him offered sacrifices before Jehovah, and Solomon offered the sacrifice of peace offerings which he offered unto Jehovah, two and twenty thousand oxen and a hundred and twenty thousand sheep, so the king and the children of Israel dedicated the house of Jehovah." (Vers. 62-63.)

1. One of the bewildering elements in the above language is the startling number of oxen (22,000) and sheep (120,000) given as peace offering in the closing scene of the dedicatory service of the temple. These were given in sacrifice as a peace offering unto Jehovah. A distinguished Old Testament scholar and authority on Old Testament religion speaks as follows on the Peace Offering of the Old Testament Religion: "Thus the peace offering is manifestly a declaration, that a relation of perfect peace between

(Continued on page 16)

East Mississippi Department

By R. L. Breland

Concord, in Calhoun

Standing on one of the highest hills in south Calhoun County is the house of worship where Concord Church meets to worship God. The old building is old and much in need of repairs, for it has stood there for many a long year. There is considerable talk of building a new house located over near the consolidated school about one mile east of the present location, which is a great need. This good church of more than 200 members on roll, and a little more than half that number who can be found, has stood the storms of 87 years. It was organized in August of 1840 with only eight members. The presbytery consisted of Elders William Minter and James G. Hall, two old pioneer Baptist preachers, as this was before the organization of Calhoun County but was a part of Yalobusha County at that time.

The charter members of Concord Church were Brethren Jesse Benton, Joseph Savage, Josiah Turner, and Sisters Rejoice Savage, Martha M. Benton, Emily Coker, Nancy Turner and Margaret Turner. The first pastor was Rev. William Minter. The first clerk was Jesse Benton. Other pastors have been Elders James Martin, E. Minter, John Robins, John Sanders, W. H. Morris, E. A. Crocker, J. F. McKibben for 25 years, Geo. W. Goodwin, Cecil H. Ellard, the present pastor, and many others. The church has done business for the Lord many years and is still going on in the Master's work. It has the prospect of taking on new vigor and getting down to some real constructive work for God. What a power it can be if the majority of its splendid membership will get into the work.

I had the happy privilege of assisting Pastor Ellard and his fine folk in a revival meeting at Concord beginning the third Sunday in August and continuing till the next Sunday. The election and much sickness among the leading members hindered the progress of the meeting, and yet we had a profitable meeting. Not such a large ingathering, only eight, but the membership seemed to be revived and to greatly enjoy the meeting. Congregations were exceedingly large, especially at the night services. I believe that the closing service was

more largely attended than any.

There were about 90 persons made a contribution to the expenses of the meeting, which fact shows that the interest was general and not just a few of the leaders had to foot the bill. This is a sign of life. I never enjoyed my stay anywhere more than with this good people for one week. They seemed just like home-folks. Pastor Ellard is a splendid fellow-worker. He knows just how to treat his visitor to make his yoke easy and his burden light. You love him better as you know him better. His people are in love with him. Many mighty good folks over at Concord. The presence of Sister McKibben, widow of the late Rev. J. F. McKibben, who was the worthy pastor here for more than a quarter of a century, was a great help in the meeting. She also had a number of sons, daughters and grandchildren who were faithful. The faithful ones were so many that I can't mention them by name, but will say God bless them every one. May we meet again on earth, many of us will meet in heaven.

Notes and Comments

The meeting at Scobey, where Rev. W. E. Lee assisted Pastor Roane in a revival last week, resulted in a spiritual awakening of that good little church and two additions by baptism and two by letter.

The writer will assist Pastor J. M. Hendrix in his meeting at Pine Grove in Yalobusha beginning the first Sunday in September.

Elder J. M. Hendrix preached at New Hope, Yalobusha, in the absence of the pastor last Saturday night. The pastor was present Sunday. The church unanimously voted to discipline its members for dancing, cursing, non-attendance and like crimes and misdemeanors.

Old Mt. Comfort Baptist Church changed its name to Bruce Baptist Church and voted to move its location to the little town of Bruce, which is a new sawmill town in Yalobusha County located at the eastern terminus of the Mississippi and Scuna Valley Railroad. Rev. L. F. Dorrah is its pastor and the prospects are good for a thriving church in the near future. Dr. and Mrs. Johnston are among the leading members.

One of the members of Concord Church has agreed to saw all the lumber for a new church building and another has agreed to give all the timber to make the lumber. So

the prospects are good for a modern house of worship at an early date. It is needed.

One of the usual objections rendered against moving a church from its location is that it will leave the graveyard alone to be neglected. Most of them seemed to be already sadly neglected and moving away could not make it worse. One of the best kept graveyards I have seen this year is many miles from any church and some of the worst kept I have seen are in the church yard. There is simply nothing in such a claim.

Our boys and girls will be leaving for college in a few days now. Christian people should give some serious thought to the character of the college to which they send their children. A Christian college is by far to be preferred. Wisdom is justified of her children.

The brief detail of Rev. J. O. Bankston's "My School Days" as given in the Raleigh Baptist shows real heroism of a splendid man and his faithful little wife and reveals the fact that any one can secure a first-class education if he is willing to pay the price. May the Lord help Brother Bankston to get that other half year at the Seminary.

SOME MEETINGS

On the first Sunday in August our meeting began at Rocky Springs Church, Yazoo County. Rev. J. J. Mayfield, of Canton, did the preaching. Bro. Mayfield is a preacher of great power, a lover of God and of men, and his messages brought wonderful responses. J. V. 'Jimmy' Wilson led the singing. Bro. Wilson is a member of the famous Mississippi Quartet, is a singer of unusual ability and is a fine leader of the young people. He is at present with the Canton Church, and plans to attend the Seminary to complete his training as an evangelistic singer. We had 28 additions to the church, 25 for baptism. I am a happy pastor.

Our meeting at Fairview Church, Sunflower County, began the second Sunday in August, with Rev. C. E. Welch, of Inverness, doing the preaching. Bro. Welch preaches the old time Gospel in mighty power. He stays by the blessed old Book. I have not known a truer preacher of the real Gospel of Jesus than is Bro. Welch. We had tremendous

crowds, especially at the evening services. There were three additions to the church.

On the third Sunday in August we began our meeting at Ebenezer, Holmes County. Bro. J. F. Metts, new pastor at Goodman, did the preaching. Bro. Metts is a fine preacher, and a fearless prosecutor of sin, both within and without the church. We are expecting good results from this meeting. During the meeting we had one addition to the church.

Any pastor or church will be fortunate in securing either of these three preachers for a meeting. They are safe.

Blessings upon all the work.

Fraternally,

—E. G. Evans, Pastor,
Lexington, Miss.

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MISSISSIPPI COLLEGE

Several members of the Faculty of Mississippi College who have been away for all of the summer, and some for the past year studying are returning this week to be on hand for the opening of the regular session on Wednesday, September 14. All members of the faculty for the coming session, save with one possible exception, have been selected and President Provine expresses great satisfaction with the excellent teaching staff that will be here. The faculty is considered and generally recognized as the strongest and best equipped in the long history of the college. This, together with the large enrollment that has already been made through advance reservations, indicate that the coming scholastic year will be one of great merit and accomplishment.

The faculty for the coming session will be composed of A. J. Aven, M.A., LL.D., Professor of Latin; Murray Latimer, M.A., Professor of Greek; W. H. Weathersby, Ph.D., Professor of Education and Psychology; J. T. Wallace, M.A., Professor of History and Economics; M. O. Patterson, Th.D., Professor of Christianity; J. R. Hitt, B.S., Professor of Mathematics; A. E. Wood, Ph.D., Professor of Chemistry; Elmer L. Ferd, Ph.D., Professor of Modern Languages; D. M. Nelson, Ph.D., Professor of Physics; J. W. Bailey, Ph.D., Professor of Biology; J. W. Provine, Ph.D., Professor of Chemistry; George S. Buckley, M.A., Professor of English; H. M. Harris, Th.D., Associate Professor of Christianity; George M. Bohler, Professor of Physical Education and Director of Athletics; O. H. Little, B.C.S., Professor of Business Administration; Oscar Autritt, A.B., Associate Professor of Modern Languages; M. C. McDaniel, A.B., Assistant Professor of History and Education; V. B. Temple, B.S., Assistant Professor of Mathematics; O. C. Lee, M.A., Assistant Professor of Physical Education; Frank Slater, Director of Glee Club; G. H. Mackie, Director of Band and Orchestra; R. F. Smart, A.B., Assistant in Biology and German; J. T. Ashley, B.S., Business Manager; E. M. Stewart, A.B., Instructor in Physics.

A very excellent corps of men and women are in charge of the various other parts of the College's regular organization. The above, with exceptions of the several fellows, constitute the actual teaching force.

THREE WEEKS OF JOY

Beginning with the first Sunday in August and ending Friday evening, August 26th, the writer had three weeks of exceeding great joy. The first week was spent with Bro. J. W. Hicks and his good church, Providence, in Grenada County. It was our third successive meeting with that good church, and the feast to our soul was beyond expression. There were three additions by letter and one by experience of grace and baptism.

The next week it was our privi-

lege to be with Bay Springs Church in Lafayette County, a pastorless church. It was like going back home, for the Bay Springs Church was the first church to call us as pastor twelve years ago. The Lord was near and dear unto us and added seven to the church, one by letter and six by grace and baptism.

The last week was with Bro. T. C. Hodges and his good church at Thaxton out from Pontotoc. From the very first service it was manifest that God would grant a revival. At the close of the Friday evening service three had joined by letter and eleven had been approved for baptism. It was the feeling of the pastor that others who had been saved during the meeting would join at the water's edge the next morning.

Our Lord only knows the supreme joy that thrilled our heart from day to day as we were permitted to preach His Word in those meetings and to see the lost wend their way unto the Savior. To preach the gospel is the superlative joy of every soul who is called of God.

Not by choice but of necessity we go to Barton, Arkansas, to begin teaching Sept. 12th in the Consolidated High School. As we go we shall grow lonely of heart for the brotherhood of Mississippi and shall long in our heart of hearts for the dear men of God in the Mississippi gospel ministry. May we ask the prayers of all the Record family and we assure you that we shall always be eager to hear good things from the good Mississippi Baptists.

Yours in the Living Lord,

—Harvey Gray.

CONCORD MEETING

My meeting at Concord, Rankin County, began August 13th, closing on the 18th. The preaching was done by Bro. Tom Tomlinson. He is not only a good evangelist, a good mixer, but one of the best personal workers I ever knew. The song service was led by Prof. G. S. Ware. This is his home church. He has a well trained choir. Our crowds were large, order fine and there were received into the church eleven members, 10 for baptism and 1 by letter. The church was revived—everybody left feeling good. The Lord be praised.

We greatly missed Bro. A. Patrick's family, his wife being sick and at the point of death.

—D. W. Moulder.

ORDINATION

Thursday evening, July 28th, at the First Baptist Church, J. Paul Gates was ordained to the full work of the gospel ministry. A large congregation of members and of friends from other churches was present to wish the young man well in his life's work.

The ladies had the auditorium arranged and the pulpit appropriately decorated with beautiful cut flowers and ferns.

Several weeks ago this young man was elected assistant pastor by the church, to which his father has min-

istered for more than twenty-two years. He will be associated with the church only a little while, as he expects to enter the Baptist Bible Institute in New Orleans at the opening of the next session.

The ordaining council was composed of Rev. W. H. Thompson, Rev. W. D. Wallace, Rev. J. W. Rooker, Rev. J. N. Fagan, Deacon J. N. Welch and Rev. L. G. Gates. At Paul's request and the concurrence of the other members of the council, his father preached the ordination sermon.

The new minister was educated in the Laurel schools, the A. H. S. at Ellisville, and is a graduate of Mississippi College at Clinton. He was one of the most popular students in each of these schools, and took a prominent part in athletics, glee club and other school activities.

SARDIS MEETING

I began my meeting at Sardis Saturday before the third Sunday in August. Broke the following Friday. The church asked me to do my own preaching. I pastored this church thirteen years. Have been gone eleven years, and began as pastor again this year. Bro. Gus Kelley preached a fine sermon Sunday afternoon. Bro. M. C. Hughes came in and preached the last three sermons. They were greatly appreciated. He was born and reared near Sardis.

On Sunday afternoon I went to Zion and preached Mrs. Genett Cox's funeral. She lacked a few days being 88 years old. I have known her ever since I can remember. She was a great woman and died in faith.

On Tuesday evening I went to Oak Grove and preached Mrs. Ruby Carley's funeral. She was the daughter of Yeak Sullivan. She was the mother of eight children, 3 dead and 5 living. She leaves a three weeks' old baby. She was one of our best members at Oak Grove Church. She suffered much before she went home, but bore it with great patience.

On Thursday evening I went to Jackson to the hospital with Mrs. Velma Boyles for an operation.

On Friday, the day the meeting closed, I baptized four fine young men. One boy joined, but never got there for baptism. We had a fine meeting, fine order and more than one hundred in our prayer service.

—D. W. Moulder.

SUMMER MEETINGS

Our first, at Strong Hope, my home church, which began the third Sunday in July. Bro. Owen Williams did the preaching to the satisfaction of all. He is not only a good pastor, but a fine protracted meeting preacher. Sixteen members were received and the church helped.

The fourth Sunday in July the writer helped Bro. H. H. Webb at Hebron, Amite County, the church he pastored for six years. It was a real treat to go back home and worship at "Little Hebron" with those good people that were so congenial and loyal in days gone by. Hebron is one of the best churches I have

IN MEMORIAM

Obituary

Whereas, in the death of Gov. E. F. Noel, which occurred July 30, 1927, we feel that the people of Holmes County, of Mississippi, and of the entire South have sustained a grievous loss, and

Whereas, as members of the Lexington Baptist Church, of which he was for 36 years a faithful and active member, we deem it fitting to express our deep sorrow;

And whereas, the Brotherhood Bible Class, taught for 14 years by Gov. E. F. Noel, feels especially bereft in the death of their former beloved teacher:

Therefore be it resolved, First, that we record our unqualified admiration for the noble character of the late Gov. E. F. Noel and our deep appreciation of the splendid service rendered by him through 36 years as a citizen, neighbor, statesman, and Christian worker.

Resolved second, that we shall cherish in deathless remembrance his teachings as a leader of the Brotherhood Class and his noble example of consecration and fidelity as a Christian.

Resolved third, that we hereby express to Mrs. E. F. Noel and the bereaved family our profound sympathy in their crushing bereavement and pledge to them our earnest prayers that the God of unfailing comfort may console and sustain them in this their irreparable loss.

Resolved fourth, that a copy of these resolutions be mailed to the family, another to the Lexington Advertiser, and one to the Baptist Record for publication, and that they be filed with the permanent records of the church.

Done by order of the Lexington Baptist Church this the fourteenth day of August, 1927.

B. L. Beall,
W. L. Hooker,
A. S. Huntington,
Committee.

ever served. In my six years' service there was not one hitch nor note of discord. Bro. Webb is a good yoke-fellow. I learned to love him more in this meeting than ever before. The church was much revived, fellowship restored and we received one for baptism.

The fifth Sunday our meeting began at Pearl Valley, with Dr. O. O. Green, of Hazlehurst, to help. This is the second meeting Bro. Green has held for us, and not only the pastor but the people have learned to love him dearly. His sermons were sane, sound and instructive. The Lord blessed his good sermons to the extent that we received nine members, and the church was greatly strengthened.

The first Sunday in August our meeting began at Bethel, with Bro. Owen Williams to do the preaching. He was at his best, and the results were thirteen joined and the church resolved to make greater progress

than ever. Bro. Williams did some lasting preaching.

Of course, like others, the pastor thinks he has the best country work in the state. We bless the Lord for his great blessings, and pray that he may bless every pastor and people in this great state.

Yours in the work,
—Jas. A. Chapman.

BLUE MOUNTAIN COLLEGE

Our summer session closed on August 13th. In view of the fact that there were three other summer sessions in extreme North Mississippi which had not been operating before this summer, our enrollment was slightly less than it was during the summer of 1926.

We are now looking forward to the opening of our regular session on September 14th. I have been asked a good many times by people away from Blue Mountain if our new buildings would be ready for occupancy at the beginning of the session. I always replied in the negative, because I have known ever since we have been expecting to erect these buildings that we could not possibly begin work on them in time to have them ready for the opening of the session. We have been delayed by several unexpected hindrances, and it seems probable now that we should be able to move into both the administration building and the new dormitory near the beginning of our second semester.

The administration building is to be known as Student-Alumnae Memorial Hall. The alumnae and former students of the college are furnishing a considerable proportion of the money for its erection. The Trustees of the College have decided to name the new dormitory Whitfield Hall in memory of former Governor Henry L. Whitfield, who did so much as State Superintendent of Education, President of M. S. C. W., and as Governor, for the cause of education in Mississippi.

Several new teachers are to join our faculty at the beginning of the next session:

To head the department of music we have secured the services of Professor Gustav Stephan, a graduate of the Breslau (Germany) Conservatory of Music. For several years he was professor of music in the great Guildhall School of Music in London. He came to America in 1911, and took charge of the Winnipeg (Canada) Symphony Orchestra as its Director. In 1917 he became professor of music in Valparaiso University, Indiana, and has resigned that position to come to us. He will teach the advanced piano students, violin, and theoretical subjects. His wife, Mrs. Stephan, will teach piano and pipe organ.

To head the department of modern languages, we have contracted with Dr. Henri Jacques DeQuick, who has his Bachelor's and Master's Degrees from French Colleges, and the degree of Doctor of Philosophy from the French University of Brussels. He has been in America about thirteen years. Mrs. DeQuick will

assist in the Department of Education.

Dr. E. M. Highsmith becomes the head of the Department of Education and Psychology. He is Master of Arts from Peabody, and from the University of North Carolina he received the degrees of Bachelor of Arts and Doctor of Philosophy. He was for several years Dean of Hardin College, then its acting president. He is now teaching Education in Duke University and comes to us from there.

It has been found necessary to add a full-time teacher of Home Economics to assist Miss Leavell. We are fortunate in securing the services of Miss Missie Haynes of Prentiss, Mississippi, who is a graduate of M. S. C. W. and has taught most successfully in Mississippi high schools.

Miss Frances Moore, *summa cum laude* graduate from Baylor University with Master's Degree, is to be assistant in the department of modern languages.

Our History Department, already very strong, will be further strengthened by the addition of Miss Mabel Godwin, a graduate of Blue Mountain and of the University of Mississippi.

We have a few vacancies in our regular boarding department and in our self-help department, and will be glad to accommodate additional young women who have their diplomas from accredited high schools.

Faithfully yours,
—Lawrence T. Lowrey.

ASSOCIATIONS AND THE ORPHANAGE

It will be impossible for me to attend all of the associations, as many of them are meeting on the same dates. I am asking some friend in each association to look after the interest of the Orphanage at your meeting. At these meetings you will read and discuss the reports of the closing year, and make your plans for the new year. DON'T FORGET YOUR CHILDREN: This is your home and these are your children. They are dependent entirely upon the good favor and liberality of our Baptist people.

Churches contributing through the budget are contributing weekly or monthly to the Orphanage. Many churches, however, have not chosen to adopt the budget plan, but are contributing occasionally, as the calls may come, to these churches. I am suggesting that you begin now to arrange for liberal donations during November for the Orphanage.

We have 200 children that must be fed, clothed, and schooled, and we are looking to our many friends over the State for their support.

You can be assured that Bro. Massey, who is looking after the care and comfort of your children, will spend the money that you send for their support, as economically as is consistent with their good health and comfort.

Depending on you, I am
Yours truly,
—J. R. Carter.

PEARCES CREEK

Pearces Creek Baptist Church called Brother L. Williams to serve as pastor for the second time. Williams has made many friends and has made a good record in his church work, and we are glad to recommend him to any church for his faithful work in Perry County.

I want to thank everybody that helped on our new church. We are thankful for a man like our pastor, and pray that God may lead our church members and that may walk in the true light.

—W. I. Martin,
Brooklyn, Miss.

REVIVAL AT RICHMOND

Our annual protracted meeting at Richmond (Lee County), Miss., began on the first Sunday in August. Bro. Martin Haddon, our pastor, had secured the services of Bro. L. B. Wages to do the preaching. From the beginning the sermons of Bro. Wages were uplifting and soul-inspiring. The climax was reached on Friday, when the services were moved to Old Unity, where Memorial Day was observed. Here Bro. Wages preached a masterful sermon on The Resurrection, which touched the hearts of all. We feel that lasting good has been done, and the love and best wishes of the people at Richmond will ever follow Bro. Wages.

—T. J. Leslie.

PINE GROVE MEETING

The Baptist Church at Pine Grove, Benton County, Miss., had its annual revival meeting of a week, beginning the second Sunday in August. The preaching was done by the pastor, Rev. E. A. Autry. His sermons were scriptural appeals to the unsaved. These sermons made a deep impression on the church, reminding all of the great sermons preached at this place years ago by the pastor's father, Rev. J. A. Au-

try, who has gone on to glory. "And his works do follow him." As a result of this meeting about 30 were converted, 18 baptized, and the church edified. Such immense crowds attended that only about half could get into the church house.

For all these things we give God the glory.

—J. W. Crump,
Blue Mountain, Miss.

DRY CREEK MEETING

We began our meeting at Dry Creek, Rankin County, on the fifth Sunday in July. Bro. R. L. Wallace did the preaching. We had a very helpful meeting, closing on Wednesday.

—B. A. McCullough, Pastor.

MEETING AT STAR

We began our meeting at Star on the first Sunday of August and closed on Friday following. We baptized 13 and received 4 by letter. Bro. R. L. Wallace did the preaching. We had good attendance and a very helpful meeting.

—B. A. McCullough, Pastor.

"I wish you would kindly refrain from cracking walnuts while I am speaking."

"I will when you refrain from cracking chestnuts."—Laughter.

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DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The yellow can with the black band."

(Continued from page 12)

Jehovah and the offerer is restored by means of the Atonement effected. (Cohler.) If such was the purpose of the abundant sacrifices offered on this occasion, how perfectly must Solomon and the people of Israel have been at one with Jehovah, who had taken up his abode in the temple and filled it with glory.

2. The peace offering was an expression of joy as well as of peace. The intensity and reach of their joy was emphasized in the abounding numbers of oxen and sheep offered in sacrifice that people were fervently religious and given to spectacular exhibition of religious enthusiasm.

3. The vast multitudes present on this festive occasion called for an excessive number of animals to be slaughtered, to feed the people who came from the remotest outposts of the kingdom. Their joy and thanksgiving found a fit expression in the sacrifices offered and consumed by them.

4. Their abundant joy found its source in the significance of the temple, which they had assembled to dedicate. It called to memory vast volumes of history which recorded their experiences and achievements reaching back to their departure from Egypt to this great day. In all that they recognized the goodness of Jehovah and were thankful and full of joy. It is a good thing to count your blessings and render in return some real return to God, in sacrifices of joy and thanksgiving. Not the least of our blessings is that God has not cast away or left us to ourselves.

NOTICE! SUNDAY SCHOOL ELEMENTARY WORKERS

We now have in preparation material for observance of Home Co-operation Week. The contents of each envelope are as follows:

- 1 Poster
- 2 copies Leaflet on Arrangements
- 2 copies Leaflet on Forward Step
- 2 copies Program for Parents' Meeting
- 2 Report Blanks, C. W. 1
- 2 Report Blanks, C. W. 2
- 2 Report Blanks, C. W. 3
- 2 Six Point Record in the Hands of the Teacher

This material is sufficient for the use of any committee in presenting children's week with three exceptions: (1) Each church committee will need to place an order for as many report blanks, C. W. 1, as there are children in the four divisions of its Elementary Department; (2) The Committee will need to order as many report blanks C. W. 2, as there are teachers in its Elementary Departments; (3) It should likewise order a sufficient number of the pamphlet—The Six Point Record in the Hands of the Teacher. The above named material is free.

Each church should furnish its workers with such home cooperation leaflets and memory work leaflets as are needed by its teachers. The price of these is given in the "Leaflet on Arrangements", as these are not free. Please place your order

for such quantities as you desire to mail out to your constituency.

We believe the observance of this Home Co-operation Week will go far to the realization of its slogan, "Save the children of today, and you save tomorrow's day."

—Minnie Brown,
Box 520, Jackson, Miss.

Last week I was called to the bedside of my grandfather, Hon. J. H. McGehee, Little Springs, Miss., who died on Wednesday, about 12:20, and was buried at Old Mt. Zion Church, Franklin County. He subscribed for the Record before the first issue came out (The Baptist, if I remember correctly), and was a constant reader of its pages until his death.

Then on Wednesday afternoon one of our entire Baptist families of Union Church was killed instantly at a railroad crossing near Greenville, and Bro. F. A. Mallory, his wife and daughter, Sarah, and son, Frederick, were buried at Knoxview Saturday about 11:30. The entire family were faithful workers in our church, Bro. Mallory deacon, wife faithful in woman's work, the son and daughter faithful officers and workers in B. Y. P. U. and S. S. All four were laid away in one grave.

—Leon V. Young.

A GOOD MEETING

Rev. G. W. Riley, of Clinton, has just closed a good meeting at Oak Grove in Warren County, Rev. O. M. Thompson pastor.

Large congregations with overflowing crowds at night. There were six accessions. The meeting closed on Friday morning at the water. Bro. Riley held a good meeting there last year. The Budget System was put on, and a nice donation was made to both preacher and pastor.

MISSISSIPPIANS GO TO LOUISVILLE

Mississippi is making a generous contribution to our denominational schools in Louisville this fall. The group which will go to begin their work in the Seminary and Training School includes the following: Mr. and Mrs. P. E. Cullom, of McComb City; Mr. and Mrs. Mark Lowrey, of Pearson; Miss Edwina Robinson, of Magee; Miss Gladys Smith, of Brookhaven; Mr. W. A. Bell, of Winona; Mr. W. Edwin Richardson, of Hattiesburg; and James Street, of Thaxton. It is also likely that Carey Vinzant, of Burns, and Miss Virgie Turcotte, of Clinton, will go; but the writer has not heard of the plans of these young people lately, and cannot say.

All the men of the group except Mr. Cullom are graduates of Mississippi College. All besides Mr. Bell, who graduated this year, and Mr. Cullom, have been out of school for a year or more. Miss Robinson is a very gifted young lady in music and executive ability. She was prominent in all phases of student life at Blue Mountain College, and was a zealous worker in all the religious life of the campus. She graduated there a year ago and

taught at Mashulaville last session. Miss Smith graduated at Mississippi College a year and a half ago, and has been teaching. She has a splendid personality and has done helpful service where she has been.

The party plans to assemble on I. C. train No. 4 on September 17, and go together to Louisville.

We, of this Seminary group, wish to ask the earnest prayers of our Baptist people as we go from among you.

—James H. Street.

BRIEF STATEMENT OF MY STEWARDSHIP AS AN EVANGELIST

Mississippi—Bude, Byram, Doddsville, Shady Grove, Friendship, Damascus, Macedonia, Union Hall. Total additions, 125.

Louisiana—Calfox, Glenmora, Leconte, Woodworth, Ferriday, Wisner. Total additions, 270.

Alabama—Birmingham (Inglenook Church), Mobile (Prichard Church), Bethany Church, Whistler. Total additions, 91.

May the Lord have the glory.

—W. R. Haynie.

P. S.—Have open dates for October and November.

SUNLIGHT AND GROWTH

By Felix J. Underwood, M.D., State Health Officer

Sunlight is most important for a growing child, especially a baby. This has been known in a general way for a long time.

To grow bones right, food and also the direct sunlight are needed, for the sunlight provides the body with the power to take up the food. If a baby goes without direct sunlight his bones will not develop normally, his muscles will be flabby and his skin will be pale. He will probably have rickets.

Rickets is a disease of growth, affecting the whole baby, but most strikingly the bones. Since rickets is a disease resulting from lack of sunlight, it can be prevented or cured by sunlight. To ward off rickets, measures must be begun very early in an infant's life for rickets makes its appearance in very young infants. These preventive measures are the giving of sun baths and the administering of cod liver oil, the so-called bottled sunshine.

While the baby's eyes are sensi-

tive to light, the sun does not cause inflammation. Graduated sun baths in the direct sunlight are the simplest method of giving the baby enough light. An older child who has learned to walk naturally seeks the sunny part of the playground, but a baby is dependent on others to put him in the sun.

More sunlight means fewer babies with rickets.

THE TRAVELS OF A DOLLAR BILL

Did you ever fancy that you would like to hold a dollar bill in front of you and ask it to tell the story of its adventures? It certainly would have many weird stories to tell. The Waukegan, Ill., Chamber of Commerce started a one dollar bill out on its adventures with a circular attached to its back on which it asked each spender who handled it for the next fourteen days to tell for what he had used the money. At the end of a fortnight a citizen brought it back with an inscription showing that it had been used thirty times, as follows: Five times for salary, five times for tobacco, five times for cigarettes, three times for candy, three times for men's furnishings, three times for meals, one time for automobile accessories, one time for bacon, one time for washing powder, two times for shaves, one time for tooth paste, but NOT A SINGLE TIME HAD IT BEEN GIVEN FOR CHARITY OR BENEVOLENCE OR FOR THE CHURCH.—Ex.

They had lost their way in their new and expensive car.

"There's a sign, dear. Are we on the right road?"

With his flashlight he read: "To the poor house."

"Yes," he answered. "We're on the right road, and we didn't know it."

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